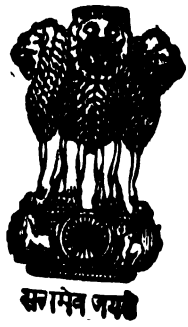

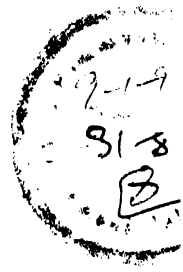

PARLIAMENTARY DEBATES

(Part I—Questions and Answers)

OFFICIAL REPORT

VOLUME VII, 1951

(2nd April to 16th May, 1951)

ThirdS ession (Second Part)

of the

PARLIAMENT OF INDIA

1951

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THE

PARLIAMENTARY DEBATES

(Part I—Questions and Answers)

OFFICIAL REPORT

PARLIAMENT OF INDIA

Tuesday, 1st May, 1951.

The House met at Half-past Eight of the Clock.

[MR. SPEAKER *in the Chair*]

ORAL ANSWERS TO QUESTIONS

CHIPMUNK AIRCRAFT

*3668. **Shri Sidhva:** (a) Will the Minister of **Communications** be pleased to state when and at what price orders for 24 Chipmunk aircrafts were placed?

(b) What use is made of these aircrafts?

(c) When did they arrive here?

(d) Was the order placed through proper channel?

(e) Was the sanction of the Ministry of Finance obtained as also of the Standing Finance Committee and if so, when?

(f) What is the present market price of these aircrafts?

The Minister of Communications (Shri Kidwai): (a) Orders were placed in May, 1948 for 36 Chipmunk aircraft for Rs. 12,92,755 and for spare parts for Rs. 3,54,243.

(b) They are used for flying training at the Civil Aviation Training Centre, Allahabad, and at the subsidised Flying Clubs.

(c) Between November, 1948 and July, 1949.

(d) Yes.

(e) Yes, on the 21st and 22nd March, 1948 respectively.

(f) Exclusive of delivery charges, the present prices (for new aircraft of this type) vary between Rs. 56,000 and Rs. 59,000 per aircraft.

Shri Sidhva: May I know at what price they are sold to these Flying Clubs?

Shri Kidwai: They are supplied free.

Shri Sidhva: May I know whether the Finance Minister agreed to their being supplied free?

Mr. Speaker: Order, order; I think he is proceeding into an argument.

Shri Kidwai: His sanction was not necessary.

Mr. Speaker: We will proceed to the next question.

DECONTROL OF PETROL

*3669. **Shri Sonavane:** Will the Minister of **Transport** be pleased to state what has been the saving in expenditure by the Government of India and the State Governments as a result of decontrol of petrol last year?

The Minister of State for Transport and Railways (Shri Santhanam): The derationing of petrol has resulted in an annual saving to the Central Government of approximately Rs. 12 lakhs. Figures relating to State Governments are not available. In Part A States, the expenditure incurred by the State Governments was not appreciable as the entire cost of the additional staff employed was met by the Centre.

Shri Sonavane: Is there any likelihood of incurring this expenditure in the near future?

Shri Santhanam: It depends upon the international position and particularly the position of petrol in Persia.

Pandit Munishwar Datt Upadhyay: How long will the control on petrol last in Uttar Pradesh?

Mr. Speaker: Is there any control on petrol at all?

Shri Santhanam: Yes, Sir. The petrol rationing was not stopped in

Uttar Pradesh as the State Government wanted to continue it for the use of power alcohol. Now we were thinking whether it will be necessary in the whole country. I do not think this is the proper time to consider the question of giving up control in Uttar Pradesh.

Pandit Munishwar Datt Upadhyay: What is the increase in the total consumption of petrol after decontrol?

Shri Santhanam: 15 per cent.

SALVAGING OF SHIPS

*3670. **Pandit Munishwar Datt Upadhyay:** (a) Will the Minister of **Transport** be pleased to state what is the cost of salvaging three ships lying submerged in the Bombay harbour?

(b) What is the time required for salvaging and what is the agency which can do it?

(c) For how long have the ships been lying submerged in the water?

The Minister of State for Transport and Railways (Shri Santhanam): (a) The cost is estimated at Rs. 13·86 lakhs.

(b) The Port Trust propose to entrust the work to a private firm who expect to complete it in 7 months from the date of commencement.

(c) S. S. "Ramdas" since 17th July 1947 and M. V. "Dipavati" and M. V. "Lakshmi" since 22nd November 1948.

Pandit Munishwar Datt Upadhyay: May I know when the ships went down, whether they were empty or there was cargo in them?

Shri Santhanam: I am afraid, I have not got information about it.

Pandit Munishwar Datt Upadhyay: May I know whether any arrangement for salvaging was agreed between the owners and the agency that has to salvage it?

Shri Santhanam: It is the duty of the Port Trust to have these ships salvaged because they are blocking the port operations and so they called for tenders and have agreed with one company to have these ships salvaged.

Pandit Munishwar Datt Upadhyay: What is the name of that Agency?

Shri Santhanam: D. Tripcovich and Co., Tiresti.

Shri Rudrappa: What is the probable value of the salvaged cargo?

Shri Santhnam: It depends upon how it is salvaged.

Mr. Speaker: Next question.

MARINE ENGINEERING COLLEGE

*3671. **Dr. Deshmukh:** (a) Will the Minister of **Transport** be pleased to state whether the location of the buildings for the Marine Engineering College has been fixed?

(b) Has fresh estimate of buildings at reduced cost been prepared and if so, what is the estimate?

(c) What was the previous estimate of cost of buildings and equipment for the college?

(d) When is the college likely to be opened?

(e) Is any place other than Calcutta being considered for the location of the college?

(f) How many Engineering colleges and institutions are situated in and within 100 miles of Calcutta?

(g) Has the possibility of developing Marine Engineering in any of the existing institutions been considered?

The Minister of State for Transport and Railways (Shri Santhanam): (a) Yes, Sir. The Marine Engineering College will be located at Calcutta in the New Mint Colony area.

(b) and (c). The estimates prepared last year were as follows:

Construction	Rs. 46·51 lakhs.
Equipment	Rs. 10·2 lakhs.

The question of reducing the cost of construction is being considered at present by the Special Committee set up by the Works, Production and Supply Ministry and that Committee's final recommendations are awaited.

(d) As Government is committed to providing theoretical instruction in the 4th year for the course which commenced in 1949, the College must be ready by August, 1952.

(e) Several sites for the location of the College were considered and it was decided that, as the balance of advantage was in favour of Calcutta, the College should be located at Calcutta.

(f) A statement is laid on the Table of the House. [*See* Appendix XXIII, annexure No. 35.]

(g) Yes, Sir. But, as the training of Marine Engineers differs radically from other engineering courses, it is not practicable to provide for Marine Engineering training in ordinary engineering colleges.

Dr. Deshmukh: May I know if this scheme has anything to do with the Ministry of Education?

Shri Santhanam: Not so far as I know.

Dr. Deshmukh: Does the hon. Minister know the existence of the Council of Higher Technical Education and was this Council consulted before locating and making provision for this college?

Mr. Speaker: He may put the latter part; it is no use hitting and giving information.

Shri Santhanam: This is a specialised course and so special arrangements had to be made for the purpose.

Dr. Deshmukh: The hon. Minister has justified even the first part of my question.

Mr. Speaker: Order, order.

Dr. Deshmukh: Is it not a fact that this Council of Higher Technical Education deals with all specialised courses in any branch of science?

Shri Santhanam: I do not think that any body of people are omniscient.

Dr. Deshmukh: Does the hon. Minister know that this Council has prepared courses for Marine Engineering also?

Shri Santhanam: I have no information.

Mr. Speaker: Next question.

COMMUNISTS IN MANIPUR

*3672. **Pandit Munishwar Datt Upadhyay:** (a) Will the Minister of States be pleased to state whether there was any clash between a detachment of the 4th Assam Rifles and the Communists in Moirangkampu in Manipur State in the last week of March, 1951?

(b) If so, what fire-arms were used in the clash and what were the casualties?

(c) Were any arms and ammunition found with the Communist victims?

The Minister of States, Transport and Railways (Shri Gopalaswami): (a) On the 30th March a section of the Assam Rifles on patrol were ambushed by a party of 15 armed men.

(b) The Communists threw Grenades and opened small Arms Fire. One Sepoy of the Assam Rifles and three Communists were killed in the encounter. Two Communists were also injured.

(c) One rifle and two hand grenades were recovered from the persons killed.

Pandit Munishwar Datt Upadhyay: May I know how many Communists were captured during that clash?

Shri Gopalaswami: The party consisted of 15 Communists. I do not think any people other than killed and injured were captured.

Pandit Munishwar Datt Upadhyay: What is the position of law and order in that area after that incident?

Shri Gopalaswami: It is not very satisfactory.

Shri Kesava Rao: May I know whether it is a fact that the Maharaja of Manipur is connected with the Communist Movement in the State?

Mr. Speaker: Is he making that statement on definite information? Has the hon. Member definite proof, *prima facie*, for presuming that and bringing in the name of the Maharaja of Manipur?

Shri Kesava Rao: I have read about it in the newspapers.

Mr. Speaker: It is not proper to put a question like that, when the Maharaja of Manipur is not here to defend himself.

Shri J. N. Hazarika: May I know the number of underground Communists in the State?

Shri Gopalaswami: I am afraid, they have not been counted.

Shri Chaliha: May I know whether they are Indian nationals or nationals from outside the borders of India and whether they are from Burma? May I know whether those that were dead could be identified?

Shri Gopalaswami: I should like to have notice.

Pandit Munishwar Datt Upadhyay: May I know whether there is any regular gang of such terrorists or it was only a sporadic incident?

Shri Gopalaswami: Gangs do appear off and on. I believe they are fairly well organised and send out parties every now and then.

Seth Govind Das: Has the condition in Manipur improved since the hon. Minister made his last statement in this respect, or it is just the same?

Shri Gopalaswami: I am not aware when I made that last statement.

Seth Govind Das: May I.....

Mr. Speaker: Order, order; Mr. Guha.

Shri A. C. Guha: May I know if the Government has any knowledge whether the Communists operating in Manipur have got any connection with Communists on the Arakan side of Burma?

Shri Gopalaswami: I think we have received reports that there is some connection between the two; we are not in a position to say what exactly it is.

Shri A. C. Guha: Is there.....

Mr. Speaker: Let us go to the next question.

Shri A. C. Guha: It is an important question.

Mr. Speaker: May be important; it may be pursued later.

COMMUNIST RAIDS IN TELENGANA

*3673. **Shri Jnani Ram:** Will the Minister of States be pleased to state:

(a) the number of Communist raids in the years 1949-50 and 1950-51 in Telengana;

(b) the number of murders, loot, dacoities, Arson and other offences committed during the two years; and

(c) the number of persons arrested and number convicted during the period?

The Minister of States, Transport and Railways (Shri Gopalaswami): (a) to (c). The information is being collected and will be placed on the Table of the House.

Shri Jnani Ram: May I know if raids have increased during the first part of this year?

Shri Gopalaswami: I do not think so. In the first part of the year, raids did go down; but I think during the last few days, there has been a spurt upwards.

Pandit Munishwar Datt Upadhyay: Is it a fact that the terror created in the area prevents evidence being available in cases of prosecution?

Shri Gopalaswami: That is so.

Seth Govind Das: May I know whether the tour of Acharya Vinobha Bhave in that area has improved the situation and whether the hon. Minister has received any.....

Mr. Speaker: I think the tour is still in progress.

Seth Govind Das: Has it made any improvement?

Mr. Speaker: It is too early to say.

Shri Gopalaswami: I may say, Sir, that it is having a very healthy influence on that area.

Shri R. Velayudhan: May I know whether any representation from the Telengana Communists who are sentenced to death. has been received by the Government of India?

Shri Gopalaswami: Petitions have been received.

Shri Jnani Ram: By which time can we expect the information?

Shri Gopalaswami: As soon as possible.

ROAD TRANSPORT IN TRIPURA AND MANIPUR

*3674. **Shri A. C. Guha:** Will the Minister of **Transport** be pleased to state:

(a) the work so far done to improve the road transport in Tripura and Manipur;

(b) whether the Government of India have got any plan for a certain number of years;

(c) if so, what the plan is;

(d) whether there has been any attempt to enlist local co-operation in the work of constructing the roads; and

(e) whether there has been any offer of local help either from the Congress Committee or from any other organisation?

The Minister of State for Transport and Railways (Shri Santhanam): (a) to (e). A statement containing the information required is laid on the Table of the House. [*See* Appendix XXIII, annexure No. 36.]

Shri A. C. Guha: It has been stated here that the Government have received suggestions from the Tripura Congress Committee. When will the Government come to any decision on the representations regarding construction of roads?

Shri Santhanam: We have already taken up the construction of the various roads in Tripura as well as Manipur.

Shri A. C. Guha: It is stated in the statement that the Tripura State Congress Committee have made suggestions for mobilising local tribesmen for construction of roads and that these are under consideration

May I know when the Government will come to a decision on this matter?

Shri Santhanam: It is a question of mobilising the local tribesmen. We have to make enquiries from the Government as to whether the tribesmen are ready to be so mobilised. We will do it as soon as possible.

Shri A. C. Guha: As regards the programme undertaken in the Manipur-Palelmoreh road, will it connect Manipur with some territory in Burma or with Assam?

Shri Santhanam: We are concerned with connections within India. Of course, it may lead up to the border of Burma; but our main purpose will be to connect Manipur with Assam.

Shri A. C. Guha: In reply to parts (b) and (c), the hon. Minister has given a five-year programme. Is there any graded programme for the first year, for the second year, and so on?

Shri Santhanam: Yes, Sir. I have got a detailed programme for each of the years. The whole five-year plan has been phased. It is our intention to complete the programme in five years. We have got definite stages to be completed each year.

Shri J. N. Hazarika: May I know the sums which have been spent so far in these respective States after they were taken over as Centrally Administered areas?

Shri Santhanam: I have got the estimates for 1951-52, 1952-53, and 1953-1956. But, I have not got the figures as to what has already been spent after they have been taken over. They were all there in our report along with the Budget estimates.

Shri Chaliha: May I know whether the Agartala-Churaibari road has been abandoned or whether it will be completed in the next two years?

Shri Santhanam: I gave detailed information in reply to a question a few days ago. It has not been abandoned. Only we are constructing a new line which is considered preferable to the old alignment.

Shri T. N. Singh: May I know whether the construction of these roads envisages connecting of the road link with the Ledo road?

Shri Santhanam: I am afraid I have not got the geographical bearings.

INTERNATIONAL AIR PORTS (REVENUE)

*3675. **Shri Lakshmanan:** Will the Minister of Communications be pleased to state:

(a) the total revenue collected from the various international air ports in India during the years 1948, 1949 and 1950;

(b) what is the proportion of the revenue between levy on freight and that on take-off charges; and

(c) which is the air company which has been paying the largest revenue under each of these heads during each of these years?

The Minister of Communications (Shri Kidwai): (a) I lay on the Table a statement giving the information. [*See* Appendix XXIII, annexure No. 37.]

(b) and (c). There is no levy either on freight or on take-off of aircraft.

Shri Lakshmanan: May I know whether any international air service touches the air port of Madras?

Shri Kidwai: Yes.

Shri Lakshmanan: May I know whether the Madras air port is an international air port?

Shri Kidwai: The Ceylon Airways proposes to touch Madras; it has not yet been given a licence.

Shri Lakshmanan: May I know whether any subsidy is given to any Indian Air companies that are operating international air services, and if so which are the companies that are getting subsidies?

Shri Kidwai: The Bharat Airways get subsidies.

Pandit Munishwar Datt Upadhyay: What are the international air ports in our country?

Shri Kidwai: Palam in Delhi, Santa Cruz in Bombay and Dum Dum in Calcutta. For certain purposes, Ahmedabad is also an international air port.

Shri A. C. Guha: The hon. Minister stated that only one company is receiving subsidies. Is it not true that Air India is also receiving subsidies?

Shri Kidwai: No; it is not true.

Shri A. C. Guha: No, no; I mean the Tatas Air India.

Shri Sidhva: That is a Government company.

LOAN-GRANT FOR TUBE-WELLS

*3676. **Shri B. R. Bhagat:** Will the Minister of Food and Agriculture be pleased to state:

(a) the total amount of loan-grant given to different States for sinking tube-wells in the year 1950-51;

(b) the number of pumping sets sent to the different States in the year 1950-51; and

(c) the estimated increase in the output of food grains as a result of these?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) A statement is placed on the Table of the House. [*See* Appendix XXIII, annexure No. 38.]

(b) No pumping sets are supplied by the Centre, but loans and grants have been sanctioned for the installation of 3,701 pumping sets. The purchasing is actually done by the State Governments and if they require Government of India's help in procuring or grant of import license, this help is given.

(c) The additional production expected from (a) and (b) is 21,840 and 89,568 tons respectively.

Shri B. R. Bhagat: May I know the basis on which the allocations in regard to loans and grants for tube-wells have been made to the various States?

Shri Thirumala Rao: In areas where these tube-wells can be sunk in large numbers like the U.P. and Bihar, their requirements are taken into consideration and suitable grants and loans are granted.

Shri B. R. Bhagat: May I know whether any demand was made from these States and if so for what amounts?

Shri Thirumala Rao: It is clearly stated in the statement.

Bihar: grant Rs. 10·27 lakhs; loan 11·05 lakhs; total 21·32 lakhs.

U.P.: grant Rs. 31·62 lakhs; loan 115·00 lakhs; total 146·62 lakhs.

Shri B. R. Bhagat: Sir, I wanted to know what was the actual demand from these two States?

Shri Thirumala Rao: It is not a question of what was the demand. It is a question of the availability of the necessary technical assistance to dig these wells. Each State has its own target and the Centre goes to their aid to the best of its ability.

Mr. Speaker: Taking into consideration these technical facilities, what was the demand from these two States?

Shri Thirumala Rao: I would require notice for that, Sir.

Shri B. R. Bhagat: How many tube-wells have been sunk during the year in respect of these grants that have been made?

Shri Thirumala Rao: In 1948-49 the total aimed at was 100 and the number achieved was 42. In 1949-50 the total aimed at was 444 and the achievement was 247 and in 1950-51 the total aimed at was 1,134 and we are awaiting the report as to how many were actually achieved.

Lala Achint Ram: May I know whether the Ministry of Food and Agriculture has disbursed any amount to the Ministry of Rehabilitation for sinking tube-wells?

Shri Thirumala Rao: This question does not arise, as the whole matter is exclusively dealt with by the Provinces.

Shri Jnani Ram: May I know what were the target figures of the States of U.P. and Bihar for the year 1949-50 and the year 1950-51?

Mr. Speaker: He wanted notice for answering that question.

Shri Thirumala Rao: I can give the State-wise distribution of the tube-wells.

Mr. Speaker: But his question is different.

Kaka Bhagwant Roy: May I know what is the amount of the grant to P.E.P.S.U. and how many wells were sunk and what is the increase in production?

Shri Thirumala Rao: The amount of loan granted was Rs. 3·75 lakhs.

Mr. Speaker: I should like to know whether some of these figures have not been given in the statement.

Shri Thirumala Rao: Yes, some of them.

Mr. Speaker: I find a desire to put questions regarding the province-wise figures and all that. Therefore, I think it is better, the Statement is studied first.

Pandit Kunzru: May I know how the figures of the increase in the output of foodgrains have been estimated?

Shri Thirumala Rao: In the beginning of the reply I gave the total

estimated production from tube-wells and pumping sets as 21,840 tons and 89,568 tons respectively.

Mr. Speaker: The question is how this increase in the output is estimated.

Shri Thirumala Rao: Each tube-well is expected to irrigate any where between 50 to 300 acres and production is estimated on that basis.

NEW RAILWAY YARD AT BANARAS

*3677. **Shri B. R. Bhagat:** Will the Minister of **Railways** be pleased to state:

(a) whether a new Railway yard is under construction at Banaras for the O.T. Railway; and

(b) if so, the purpose and the cost of the construction of the yard?

The Minister of State for Transport and Railways (Shri Santhanam): (a) A combined metre gauge/broad gauge transhipment yard is under construction at Manduadih, the station next to Banaras on the Banaras Cantonment—Allahabad line.

(b) The new yard is intended to provide adequate transhipment facilities for traffic from the broad gauge to metre gauge and *vice versa*. The work is estimated to cost Rs. 18 lakhs.

Shri B. R. Bhagat: May I know when this construction will be completed?

Shri Santhanam: The work is already progressing and it is expected to be completed during the current year.

Shri B. R. Bhagat: May I know whether it is under the contemplation of the Government to utilise this yard for the transhipment of food to North Bihar?

Shri Santhanam: This yard will be used for the transhipment of all goods.

Shri B. R. Bhagat: What is the capacity of this yard? How many wagons can be accommodated?

Mr. Speaker: Order, order. That I think is entering too much into details.

Shri T. N. Singh: Manduadih is some miles from Banaras Cant. but at the latter station only we have both broad and metre gauges running. Why was it not possible to construct this yard close to the Banaras Cantonment Station itself?

Shri Santhanam: The existing transhipment facilities at Banaras Station had outgrown the present requirements of the traffic and therefore we had to select a suitable place with proper land facilities etc. and so this particular site was chosen.

POST OFFICE SAVINGS BANK

*3678. **Shri S. N. Das:** Will the Minister of **Communications** be pleased to state:

(a) the number of rural Post Offices in the State of Bihar where there is provision for Post Office Savings Bank; and

(b) what are the conditions that a Post Office has to fulfil for being provided with a Post Office Savings Bank?

The Minister of Communications (Shri Kidwai): (a) 448 (Four hundred and forty eight).

(b) A Post Office is authorised to transact Savings Bank business if there is sufficient demand for it and if a suitable Extra Departmental Agent who is financially sound and can safely be entrusted with Savings Bank work, is available.

Shri S. N. Das: May I know the number of Post Office Savings Banks opened last year?

Shri Kidwai: I do not have the information year by year.

Shri S. N. Das: Regarding the opening of Savings Bank accounts in post offices in rural areas, may I know whether the Government have any scheme to open Post Office Savings Banks in rural areas?

Shri Kidwai: As I explained a few days ago, Post Offices are not entrusted with Savings Bank work in the first year of their existence.

Pandit Munishwar Datt Upadhyay: What is the total number of Post Offices in Bihar out of which so many have got Savings Bank accounts?

Shri Kidwai: I think in my reply I have given the number.

Pandit Munishwar Datt Upadhyay: I wanted the number of all Post Offices in Bihar, in the rural areas.

Shri Kidwai: Number of rural Post Offices in Bihar with provision for Savings Bank accounts is 448. I have not got the total number of Post Offices.

Shri Chattopadhyay: In view of the popularity of this form of saving, may I know what steps have been taken to increase the facilities for Post

Office Savings Bank accounts in the country?

Shri Kidwai: As I explained the other day, with the approval of the Finance Department we borrowed the services of an officer from the Reserve Bank to look into the matter and with the aid of one of our own officers he went round and has submitted a report as to how the Savings Bank system may be developed in the rural areas. The report has been received and is under consideration in the Finance Department.

Shri Chattopadhyay: May I know whether Savings Bank facilities are given in the Extra Departmental Post Offices?

Shri Kidwai: Yes.

IMPORT OF SUGAR

*3679. **Dr. Ram Subhag Singh:** Will the Minister of **Food and Agriculture** be pleased to state the total quantity of sugar which has arrived in India during the year 1950-51?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): 54,548 tons.

Dr. Ram Subhag Singh: May I know wherefrom sugar was imported in 1950-51 and at what price per ton?

Shri Thirumala Rao: The overall price of imported sugar is Rs. 37/7/10 per maund and we have I think, imported from the United Kingdom.

Dr. Ram Subhag Singh: To which State or States was this imported sugar distributed and at what price per maund it was sold?

Shri Thirumala Rao: It has been allocated to Bombay, Saurashtra, Calcutta and Madras, and the price of sugar is fixed on a "no profit no loss" basis.

Seth Govind Das: Is there going to be any more import of sugar in the year 1951 or shall we be able to manage with our own sugar?

Shri Thirumala Rao: I think we will be able to do with our own production of sugar.

Shri Gautam: Do Government take into consideration the quantity of *gur* consumed by the poor people while calculating the requirements of sugar for the whole country? If the answer is in the affirmative, what steps do Government take to increase the production of *gur*?

Shri Thirumala Rao: The question has to be viewed taking into account the consumption of *gur* and sugar for the whole population. There is a certain section of the population that depends on sugar and a certain section on *gur* and these points are kept in view while making our calculations.

Shri Hussain Imam: Does the figure of imports give the total quantity purchased or are there any outstanding imports?

Shri Thirumala Rao: The total target quantity was 60,000 tons and by the end of April the whole quantity should have arrived.

Shri Sidhva: May I know whether the quantity produced by the industry over and above the requirements for the rationed areas, is not released immediately and is it allowed to be hoarded so that the manufacturers may get higher prices? If that is the fact, what steps do Government take to effect immediate release of the surplus quantities produced?

Shri Thirumala Rao: It is not a question of permitting hoarding. To meet our rationing needs we require 10 lakh tons and any production over and above that demand is released on Government permit for free sale.

Shri Sidhva: I want to know whether the sugar is released immediately when there is over production or they let it remain with them to increase the prices?

Shri Thirumala Rao: A certain formula has been fixed. Every mill has to produce about 107 per cent. over the average production of the last two years. If the production is higher than that, a certain quantity is released for the free market and not the whole of the extra production is released just now.

Dr. Deshmukh: Is it a fact that this year the Government was seriously concerned about the larger production of *gur* and they had to take steps to discourage the production of *gur*?

Shri Thirumala Rao: It is a hypothetical question.

ELECTRIC PRINTING AND ISSUING MACHINES (RAILWAY TICKETS)

*3680. **Pandit Munishwar Datt Upadhyay:** (a) Will the Minister of **Railways** be pleased to state whether electric printing and issuing machines have been introduced by Government for issuing Railway tickets to the passengers?

(b) What are the Railway Stations where such machines are working?

(c) What is the extent of economy, efficiency and convenience these machines have provided?

The Minister of State for Transport and Railways (Shri Santhanam): (a) Yes.

(b) At Victoria Terminus, Byculla, Masjid, Matunga and Dadar.

(c) The installation of these machines is expected to be effective in reducing working expenses and providing better booking facilities to the public. It is too early to estimate the exent of economy and efficiency as these machines were installed only during the last month.

Pandit Munishwar Datt Upadhyay: Is it proposed to introduce this scheme in other parts of the country also?

Shri Santhanam: Yes, Sir. We are trying to introduce it on the E.I., G.I.P., E.P., M.S.M. and S.I Railways.

Pandit Munishwar Datt Upadhyay: What is the initial outlay for introducing the scheme?

Shri Santhanam: The cost of each machine is Rs. 6,812 and this amount is estimated to be realised within two years' time by the above saving.

Shri Rathnaswamy: What are the countries from which these machines were imported?

Shri Santhanam: These were obtained from Bell Punch Co., London.

Shri Rathnaswamy: How many more machines are expected to be imported in the course of the next two years?

Shri Santhanam: I have not got the precise information.

PRINCES AND VICTORIA DOCKS IN BOMBAY

*3681. **Shri Sidhva:** (a) Will the Minister of **Transport** be pleased to refer to the answer given to my Starred Question No. 2691 on the 30th March, 1951 and state what is the total amount involved in the scheme of improving Princes and Victoria Docks in Bombay Port Trust?

(b) Are any more berths provided in the scheme?

(c) What is total period of completion of the scheme?

(d) What is the cost of constructing a wet dock in the Madras Port?

(e) Is there any scheme for extension of berths or wharfs by the Madras Port Trust Board?

The Minister of State for Transport and Railways (Shri Santhanam): (a) Rs. 5·89 crores approximately.

(b) No, but the scheme involves a rearrangement of berths so as to increase capacity?

(c) About three years.

(d) and (e). The Madras Port Trust's Scheme for the construction of a wet dock is estimated to cost about Rs. 4·50 crores. The wet dock will add four berths to the port.

Shri Sidhva: May I know whether this work is departmentally done by the Port Trust or tenders are invited for the expansion of the Bombay Port Trust docks?

Shri Santhanam: It is all done by the Bombay Port Trust. I have no details about the manner in which they are carrying it out.

Shri Sidhva: In the expansion scheme may I know whether the construction of godowns or wharves is one of the items?

Shri Santhanam: Some godowns have been constructed and some are being constructed apart from this scheme.

Shri Sidhva: I did not follow the answer to part (e) of my question regarding extension of berths in Madras.

Shri Santhanam: I thought the hon. Member was asking about godowns. I have already replied that the Madras Port Trust is planning to have a wet dock which will add four berths to the port.

Shri Sidhva: The cost of the scheme namely 5·89 and 4·50 crores, may I know whether they will be raised by debentures or taken from the Reserve Fund?

Shri Santhanam: The Bombay Port Trust propose to get the amount from their own reserve funds. As regards Madras they are asking for a loan from the Central Government and we have promised to consider it when the time comes.

AIR-CONDITIONED COLD STORAGE GODOWNS IN BOMBAY

*3682. **Shri Sidhva:** (a) Will the Minister of **Food and Agriculture** be pleased to state whether the air-conditioned cold storage godowns built by Government of India for storing food grains in Bombay are utilised?

(b) If so, for what purpose and what realisation by way of rent etc. is obtained every year?

(c) What articles are placed in these godowns?

(d) Are the godowns given on contract?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) Government of India have not built any air-conditioned cold storage godowns in Bombay for storing food grains, but a Quick Freezing and Cold Storage Plant for fish is under construction in the Sassoon Docks at Bombay.

(b) to (d). Do not arise.

Shri Sidhva: There seems to be a mistake in printing I did not mean food grains. Food grains are not kept in cold storage. I meant the storage of food articles.

Mr. Speaker: It must have been printed according to what the hon. Member gave in his question.

Shri Sidhva: I do not know whether it is my mistake or a mistake in printing.

Mr. Speaker: I shall have that verified. It cannot be an intentional misprint, I know.

Shri Sidhva: I want to know whether there are any air-conditioned godowns at present existing for the storage of food articles?

Shri Thirumala Rao: No, Sir.

Shri Sidhva: When are the godowns which are under construction to be completed?

Shri Thirumala Rao: I think they are due to be completed by the end of May.

Shri Sidhva: What is the total cost and do Government propose to give it on contract?

Shri Thirumala Rao: It costs about 11·5 lakhs.

Dr. Deshmukh: What is the capacity in square feet of this cold storage plant?

Shri Thirumala Rao: The plant is designed to produce 20 tons of ice per 24 hours, to store 70 tons of block ice at 28°F., to store 100 tons of fresh iced fish at 32°F, to quick-freeze by 'chill blast' method 5 tons of fish in 8 hours or 15 tons in 24 hours at temperatures of 0°F to 30°F., to store 500 tons of frozen fish at 0°F. and to keep the preparation room at 70° to 75°F.

Dr. Ram Subhag Singh: May I know, whether Government have built cold storage plants in any part of the country other than Bombay?

Shri Thirumala Rao: I do not know: I want notice.

Shri Sidhva: I wanted to know whether the work will be given on contract or the Government will execute it?

Mr. Speaker: That would be going too much into detail.

Shri Sidhva: My question was on that.

Mr. Speaker: Next question.

DEVELOPMENT OF MALNAD AREAS

***3683. Shri Thimmappa Gowda:** Will the Minister of **Food and Agriculture** be pleased to refer to the reply given to my Starred Question No. 1124 asked on the 20th December, 1950 and state:

(a) how many meetings the Central Planning Committee for the Development of Malnad areas have held since then and on what dates;

(b) whether the Committee has submitted their final report; and

(c) what steps Government have taken to implement the recommendations made in the interim report?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) None.

(b) No.

(c) The report is under examination by the State Governments concerned and the different Ministries of the Central Government.

Shri Thimmappa Gowda: What is the extent of the current fallow and also cultivable waste land in Malnad area as reported by the Committee?

Shri Thirumala Rao: The fallows to be cultivated comprise about 100,000 acres and the unoccupied cultivable area is also about 100,000 acres. These are the figures given by the Malnad Committee.

Shri Thimmappa Gowda: Has the Government formed the Central Malnad Development Board?

Shri Thirumala Rao: We have formed a Central Malnad Planning Committee and it has submitted an interim report. The report demands priority for finance which the Government are lacking.

Shri Thimmappa Gowda: I meant the Central Malnad Development Board, not the Planning Committee.

Shri Thirumala Rao: It is not yet constituted.

Shri Thimmappa Gowda: In view of the recommendation made by the Committee that the Malnad Area is ideally suited for the intensive cultivation of paddy, what action do Government propose to take to implement the scheme?

Shri Thirumala Rao: The interim report has been circulated to the various Provincial Governments. The whole scheme concerns Mysore, Coorg, Bombay and Madras Governments and they have not sent their reactions to the interim report yet.

Shri Kesava Rao: May I know whether the whole Malnad area has been surveyed and an investigation made as to what kinds of crops can be grown there?

Shri Thirumala Rao: The major portion of the area lies in the Mysore State and they say that rice can be grown in a major portion of it as also other crops like groundnut.

Shri Kesava Rao: May I know whether the co-operation of the Travancore-Cochin State has been sought for the development of the Malnad area and, if so, to what extent?

Shri Thirumala Rao: I think all the concerned States have been circularised with regard to their co-operation in this matter.

Shri Rudrappa: What is the financial implication so far as the cultivation of land is concerned according to the interim report?

Shri Thirumala Rao: The whole scheme involves an expenditure of more than Rs. 3 crores.

Shri Rudrappa: Is it going to be shared between the Central Government and the State Governments or the Centre alone is going to bear the expenses?

Shri Thirumala Rao: The State Governments have not made up their minds with regard to their share of the contribution. Only after that is done comes the question of the contribution by the Central Government.

Shri Thimmappa Gowda: Have the Committee reported that there are plenty of untapped resources, in minerals, water, land and forest in this area, available to the entire nation?

Shri Thirumala Rao: Yes, there are no two opinions about it. It is an accepted fact.

TRUNK TELEPHONE CALLS

*3684. **Shri M. L. Gupta:** Will the Minister of Communications be pleased to state:

(a) the minimum and maximum time that an urgent trunk telephone call to Hyderabad Deccan from New Delhi takes to effect; and

(b) the persons who are privileged to make (i) Priority calls, (ii) High priority calls, (iii) Important calls and (iv) Immediate calls?

The Minister of Communications (Shri Kidwai): (a) Minimum 15 minutes and maximum 2 hours except in cases in which the particular person required is not available or when the lines are interrupted.

(b) A list is placed on the Table of the House. [*See* Appendix XXIII, annexure No. 39.]

Shri M. L. Gupta: In the statement laid on the Table it is mentioned—

> "Rulers (Princes and Chiefs) who were members of Chambers of Princes—in their telegrams and trunk calls on really emergent matters."

May I know how are "emergent matters" decided? What is the criterion?

Shri Kidwai: Well, this is an old list which was prepared before the merger of the States, but the concession given to the Rulers has been continued by the agreement that the States Ministry entered into with the Rulers. An emergency means breakdown of law and order although these people have no concern with law and order and therefore no emergency will arise in their case.

Shri M. L. Gupta: Is it a fact that due to the heavy rush of calls at Bombay calls from Delhi to Hyderabad do not mature even after five hours?

Shri Kidwai: I will look into this matter—I cannot offhand give information. But the other day there was a complaint that the calls between Delhi and Bombay take a long time and when I sent for the returns of the previous three days I found that the complaint was not correct.

Dr. Deshmukh: Is the hon. Minister considering Members of Parliament for any concession in this respect.

Mr. Speaker: Order, order.

Pandit Munishwar Datt Upadhyay: May I know whether the ordinary calls of privileged persons will have preference over the immediate calls of the public?

Shri Kidwai: I have not been able to appreciate this question.

Mr. Speaker: Let us go to the next question.

कम्पोस्ट खाद

*३६८५ श्री जांगड़े : क्या खाद्य तथा कृषि मंत्री यह बतलाने की कृपा करेंगे कि :

(क) क्या यह तथ्य है कि केन्द्रीय प्रशासित क्षेत्रों की नगरपलिकाओं को मल मूत्र तथा कूड़ा कर्कट से कम्पोस्ट खाद बनाना उसी प्रकार अनिवार्य बना दिया गया है जिस प्रकार से विभिन्न राज्यों की नगरपालिकाओं को अपने अपने राज्यों की सरकारों द्वारा ऐसा खाद बनाने को कहा गया है, तथा

(ख) यदि कहा गया है, तो किन किन नगरों में इस प्रकार के प्रयोग किये जा रहे हैं ?

Compost Manure

[*3685. **Shri Jangde:** Will the Minister of **Food and Agriculture** be pleased to state:

(a) whether it is a fact that it has been made obligatory for the Municipalities of the Centrally Administered Areas to prepare compost manure of night soil and other refuse in the same manner in which the Municipalities of the various States have been asked to do so by the respective State Governments; and

(b) if so, in which cities such experiments are being made?]

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) No. Except in Coorg, which has a legislature of its own.

(b) In Coorg it is obligatory to compost all the available refuse material in the Municipal towns of Mercara and Virajpet.

श्री जांगड़े : क्या माननीय मंत्री महोदय बतलायेंगे कि केन्द्रीय प्रशासित क्षेत्र में जो बहुत से नगर हैं वहां पर खाद बनाने के लिए क्यों नहीं बाध्य किया गया ।

[**Shri Jangde:** Will the hon. Minister be pleased to state why the cities in the Centrally Administered Areas have not been compelled to prepare compost manure?]

Shri Thirumala Rao: It may be stated that without legislation the work of converting town refuse into manure is being done by several Municipalities in the Centrally Administered Areas: five towns in Ajmer, two towns in Bhopal, two in Coorg, and in Delhi the Delhi City itself.

Shri Shiv Charan Lal: In view of the importance of cow-dung in the preparation of compost manure, what steps are Government taking to protect cow-dung from being burnt?

Shri Thirumala Rao: The question is as wide as the country itself and I cannot give any definite answer to it, but I may say that this compost covers a good deal of cow-dung in cities and towns.

Shri Shiv Charan Lal: What steps are Government taking.....

Mr. Speaker: Order, order. Let us not go into arguments.

Airline Companies

*3686. **Shri M. P. Mishra:** Will the Minister of **Communications** be pleased to state:

(a) whether it is a fact that a number of small airline companies have gone under liquidation in recent times,

(b) the number of such companies and their employees thrown out of employment as a result thereof; and

(c) the steps Government have taken to absorb these unemployed persons in other State and private airlines?

The Minister of Communications (Shri Kidwai): (a) and (b). Two companies went into liquidation in 1949. I have no information about the number of employees who thereby lost their employment.

(c) There was no question of Government taking any steps in this matter as all airlines are privately owned.

Shri M. P. Mishra: May I know how many companies went into liquidation in 1950 and 1951?

Shri Kidwai: None.

Shri M. P. Mishra: May I know the number of workers affected by the liquidation of these companies in 1949?

Shri Kidwai: I have already stated that I have no information.

Shri M. P. Mishra: Is it a fact that those two companies have been taken over by big companies belonging to Tatas and Birlas?

Shri Kidwai: I have no information about this also.

Shi M. P. Mishra: Will Government try to find out information about it?

Mr. Speaker: Order, order.

Shri Gautam: How much help did the Government give to these two liquidated companies in the form of rebate on petrol and other forms of subsidy?

Shri Kidwai: No help can be given to companies in liquidation.

Mr. Speaker: Prior to liquidation?

Shri Kidwai: I think one went out of operation before the petrol rebate was introduced. The other went into liquidation I think a few months after the rebate was introduced but I don't know what amount it got.

Shri Gautam: Is it the policy of the Government to grant licences to more companies and encourage competition so that the people may get better facilities?

Mr. Speaker: Order, order. He is making a suggestion for action.

Shri Kamath: Was, Sir, any enquiry held as to why either of these companies went into liquidation?

Shri Kidwai: I don't think it is the policy of the Government to always enquire into why a private company has gone into liquidation, but I may say that the companies went into liquidation because they lost heavily in their operation.

Shri Jnani Ram: Was their financial position examined before the issue of the licences?

Shri Kidwai: Everything is looked into when the licence is given.

Mr. Speaker: Was their financial position examined before the issue of the licence? That is his point.

Shri Kidwai: The licence was issued when the company was formed and naturally then it was in a good position.

Shri A. C. Guha: May I know if these companies were operating any scheduled lines and, if so, what lines they were operating?

Shri Kidwai: One was operating a scheduled route, Calcutta-Bombay, and also for some time other minor routes. The other had operated the Madras-Delhi route for the time the Deccan Airways was not operating it.

Shri T. N. Singh: After how many months of their existence did each of these companies go into liquidation?

Shri Kidwai: I don't exactly know in which year they were started but they were in existence when I took over this office.

राज्य मोटर यातायात सेवा

*३६८७. **श्री खापर्डे :** क्या यातायात मंत्री यह बतलाने की कृपा करेंगे :

(क) भारत के उन राज्यों की संख्या जहां इस समय राज्य मोटर यातायात सेवा चालित है तथा उन पर चलने वाली बसों की संख्या;

(ख) इन बसों को चलाने में प्रति मास कितने गैलन पैट्रोल व्यय होता है तथा इन सेवाओं से सरकार को होने वाली कुल मासिक आय कितनी है;

(ग) क्या किसी राज्य में इन बसों को चलाने के लिए कूड आयल अथवा कोक का प्रयोग किया जा रहा है ;

(घ) कूड आयल, कोक एवं पैट्रोल से चलाये जाने वाली बसों के कार्यकरण में क्या अंतर है ?

State Motor Transport Service

[*3687. **Shri Khaparde:** Will the Minister of **Transport** be pleased to state:

(a) the number of States in India where State Motor Transport Service is operating at present and the total number of motor buses that are plying;

(b) how many gallons of petrol are consumed each month in running these buses and the total monthly income derived by Government from such services;

(c) whether in any State crude oil or coke is being used in the running of these buses; and

(d) what is the difference in the performance between the buses run by petrol, crude oil and coke respectively?]

The Minister of State for Transport and Railways (Shri Santhanam): (a) State Motor Transport Services are operating on varying scales in 10 States and the total number of buses employed by them is 5008 excluding Madhya Pradesh, Saurashtra and Mysore from whom information has not yet been received.

(b) Their monthly petrol consumption is of the order of 9 lac gallons and gross monthly income amounts to Rs. 1·03 crores excluding Hyderabad.

(c) Presumably by 'crude oil' is intended 'high speed diesel oil' and by 'coke' 'charcoal'. If so, in eight of these States, certain number of buses employed by State Transport Services are running on diesel oil but none on charcoal.

(d) The diesel-engined vehicles are expensive in respect of initial cost but their operational cost is low, as compared with petrol driven-vehicles. The vehicles run on producer gas are also economical in operation but the necessity of frequently cleaning filters; low efficiency and performance; extra expenditure involved in the fitment of producer gas plants makes their use unpopular.

श्री खापर्डे : हिन्दुस्तान में यह जो स्टेट ट्रांस्पोर्ट सरविस की गाड़ियां चलती हैं उन के लाभ का कितना हिस्सा यात्रियों की सुविधा के लिये कों की मरम्त के लिए तथा उस में काम करने वाले कर्मचारियों के सुख के लिए खर्च किया जाता है ।

[**Shri Khaparde:** What portion of the profits made by the buses of various State Transport Services now operating in India, is utilised for the purposes of providing amenities to passengers, repairing of roads and giving benefits to the employees of the said services?]

Mr. Speaker: He wants to know what proportion of the profits is being utilised for the purpose of passenger amenities, road repairs and benefits to employees.

Shri Santhanam: These are not under our control at all. These are run by the State Governments and I have given information which has been furnished by the State Governments.

Mr. Speaker: I think the question should be pursued with the State Governments. The Central Government is not responsible for this subject and hon. Members can get the information better through the State Legislatures. We shall go to the next question.

IMPROVEMENT OF CATTLE BREED

*3688. **Dr. M. V. Gangadhara Siva:** (a) Will the Minister of **Food and Agriculture** be pleased to state what steps Government have taken to improve the breed of cows, bulls and buffaloes in India, after 1947?

(b) Is there free movement of cattle from Sind to India?

(c) What is the estimated cattle-wealth of India according to live stock census?

(d) Are there any stud bulls from Texas and Australia in the experimental farms run by Government?

(e) Is there any demand from the public for Sind Cows and if so, what steps do Government propose to take to meet this particular demand?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) The hon. Member's attention is invited to the reply given to starred Question No. 120 by Shri S. N. Buragohain on the 2nd August, 1950.

(b) No.

(c) The total cattle population on the basis of the census held in undivided India in 1945 is estimated at 176 million.

(d) and (e). No.

Dr. M. V. Gangadhara Siva: Do Government contemplate introducing an insurance scheme for cattle?

Shri Thirumala Rao: No, Sir.

Seth Govind Das: Has Government any definite scheme drawn up by the experts with respect to the improvement of cattle breeds in different States?

Shri Thirumala Rao: Yes, Sir. Only three days ago, I referred to all the details of the key village scheme where it is intended to develop about 7,50,000 breeding bulls all over the country.

Pandit Krishna Chandra Sharma: Are Government aware of the large number of cows straying in the fields in the villages and what steps do they propose to take to domesticate them?

Mr. Speaker: I think it is more or less a problem for the State Governments.

Shri Thirumala Rao: Yes, Sir.

Shri Hussain Imam: May I know if Government have taken any census of the number of cattle in India at the present moment?

Shri Thirumala Rao: The Central Government have not got any such proposal, but I see that the Bihar Government is undertaking such a census.

GANDHI MEMORIAL FUND

*3689. **Shri Dwivedi:** (a) Will the Minister of **States** be pleased to state whether an amount of rupees two lakhs was taken as advance to enable the honouring of a cheque presented to Dr. Rajendra Prasad as contribution to the Gandhi National Memorial Fund?

(b) Whether it was arranged then that the amount so advanced would be repaid from collections to the fund, which were organized by the *ex*-Revenue Member of Vindhya Pradesh?

(c) Is it a fact that, out of the collections so made for Shri Gandhi National Memorial Fund, only 40 per-cent. of the proceeds was deposited under the Gandhi *Smarak Nidhi* account and the balance of 60 per cent. to an account called "P" account in the Baghelkand Bank, Rewa?

(d) Is it a fact that a case was instituted by Government but, when the proceedings of the case were nearing a concluding stage, they were dropped and there could be no judgement of the court on the merits of this case?

(e) Will Government lay on the Table of the House copies of correspondence and other papers on the subject including statements of witnesses etc.?

The Minister of States, Transport and Railways (Shri Gopalaswami): (a) Yes. By resolution of the Vindhya Pradesh Cabinet dated 16th November, 1948 the sum mentioned together with the amount of another contribution was ordered to be advanced by the Government from the State treasury; and, by an order of the then Prime Minister of the State dated 31st October, 1948, the Manager, Baghelkand Bank was requested to place an amount of Rs. 2,51,112/- "immediately in the personal account (current) of Rao Shiv Bahadur Singh, who has written a cheque of that amount to Rashtrapati". I quote his words here.

(b) So far as our information goes, the advance was to be recouped by all the collections for the Fund and not merely those organised by the ex-Revenue Minister.

(c) There is on record a letter dated 5th January, 1949 to the Manager, Baghelkand Bank from the then Revenue Minister of the State enclosing a list of subscribers "who" according to him "have donated money against the Gandhi Memorial Fund and for other political activities" and asking him to, to use his words, "kindly disburse the total of this collection as follows:—

40 per cent. of the total amount to be credited against the Gandhi Memorial Fund account, 60 per cent. to be credited against a fresh account named as 'P' account to be operated by me".

(d) The case instituted against the former Revenue Minister was withdrawn but it had not reached its concluding stage.

(e) Government consider that it is neither necessary nor desirable to lay these papers on the Table.

Shri Dwivedi: Has this sum of money which had been advanced for the purpose of the Gandhi Memorial Fund been since returned to the Government and if so, has it been returned out of collections made by the hon. Minister or has the donation to the Fund been revoked?

Shri Gopalaswami: So far as our information goes, a sum of Rs. 1 lakh and 34 thousand and odd has been returned to the Government Treasury. There are other collections to the credit of the Gandhi Memorial Fund in the Banks which have not yet been adjusted to the Fund. When they are adjusted, we shall arrange for the return of the rest of the amount.

Shri Dwivedi: My question is whether these Rs. 2 lakhs which had been advanced and which was presented to Dr. Rajendra Prasad for the Gandhi Memorial Fund have been returned by the Gandhi *Smarak Nidhi* or whether the sum has been made up by local collections.

Shri Gopalaswami: I believe the total collections made for the Fund amounted to about Rs. 1 lakh and 94 thousand, out of which Rs. 1 lakh and 34 thousand have been returned to the Government in adjustment of the advance made from Government funds. The balance will be returned after these amounts are adjusted to the Memorial Fund.

Shri Dwivedi: Is it open to a Minister of any State to use his influence for collecting money to a Fund and then utilise a part of it for the benefit of a certain political activity?

Shri Gopalaswami: That is a matter on which the hon. Member can form his own opinion.

Mr. Speaker: I think the matter need not be discussed here further.

Shri T. N. Singh *rose*—

Mr. Speaker: I do not know whether it would be in order for me to intervene, but if any hon. Member wants complete information on this point, it is better that he approaches the Chairman of the Gandhi *Smarak Nidhi* rather than table questions to the hon. Minister.

Shri Syamnandan Sahaya: It concerns the finances of a State.

Mr. Speaker: Let the hon. Members study the facts and then they will be able to see as to how far and whether

the finances of the State are affected at all.

Shri Syamnandan Sahaya: These points should be elicited from the hon. Minister.

Mr. Speaker: Obviously, they are not be had from the Minister of States.

Shri Syamnandan Sahaya: What is the remedy then?

Mr. Speaker: The remedy is to ascertain the facts from the Chairman of the Gandhi *Smarak Nidhi* who is in the best position to give the information and then table questions.

Shri Syamnandan Sahaya: May I enquire what is the balance in the "P" Account and what is this "P" Account supposed to be?

Shri Gopalaswami: The "P" Account is one with which the Vindhya Pradesh Government is not concerned.

RICE PROCUREMENT PRICES IN WEST BENGAL

*3690. **Shri Chattopadhyay:** Will the Minister of **Food and Agriculture** be pleased to state:

(a) the maximum quantity procured in a year under Agency Procurement system and the maximum under Direct Procurement;

(b) who fixed the existing procurement price, the State Government or the Government of India;

(c) whether revision of procurement price is under consideration and if so, what is the suggestion of the State; and

(d) what is the general market rate of rice in the State?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) Information has been called for from the West Bengal Government and will be laid on the Table of the House when received.

(b) The procurement price in West Bengal as in other States is fixed by the State Government with the prior approval of the Government of India.

(c) No.

(d) A statement is laid on the Table of the House. [*See* Appendix XXIII, annexure No. 40.]

Shri Chattopadhyay: Is it a fact that in some areas like Cooch Behar the market price of rice is Rs. 40 while the procurement price is only Rs. 12-12-0?

Shri Thirumala Rao: The procurement price has always been steady. It may be that the market price has been going up and down.

WRITTEN ANSWERS TO QUESTIONS

FOOD BONUS SCHEME

*3691. **Shri M. Naik:** (a) Will the Minister of **Food and Agriculture** be pleased to state what are the principles underlying the revised food bonus scheme introduced since 1st January 1951?

(b) What are the advantages of the revised scheme over the previous one?

(c) What are the reasons for non-payment of bonus if exports fall below 50 per cent of the net export quota?

(d) What is the difference in rates of bonus payable to 50 to 75 per cent. and 75 to 100 per cent. of the export quota?

(e) In what way will the scheme of payment of Bonus on imports help procurements?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) The main principles of the revised bonus scheme are:

(i) No bonus will be paid on grain procured by a State for its internal consumption.

(ii) Bonus payable will be related to the net export and import quotas fixed for each State for the purpose.

(iii) The amount of bonus payable to a State will be on a sliding scale and not on a fixed basis as hitherto.

(b) The bonus payable to a State under the revised scheme is related to the contribution the State makes in bringing about reduction in foreign imports, as the scheme gives a direct inducement to the exporting States not only to work up to the target fixed but increase it beyond the figure fixed; it gives similar inducement to the importing State to reduce its imports to the minimum.

(c) Since the object of the scheme is to provide an incentive for greater procurement, which will result in bigger exports from surplus States, there is no point in paying bonus if the exports do not reach even 50 per cent. of the target.

(d) For exports from 50 per cent. to 75 per cent. of the quota bonus will be paid at Re. -/8/- per maund for quantity in excess of 50 per cent. For exports from 75 per cent. to 100 per cent. of the quota bonus will be paid at Re. 1/- per maund for quantity in excess of 75 per cent.

(e) The bonus on imports is earned by a State only when its total imports during the year are below a certain fixed percentage. Accordingly the object of this is that the State should try to procure more locally in order to earn bonus.

ALL-INDIA RAILWAYMEN'S FEDERATION (STRIKE BALLOT)

*3692. **Shri Sanjivayya:** Will the Minister of **Railways** be pleased to state:

(a) whether Government are aware of the fact that the General Council of the All-India Railwaymen's Federation will meet in Bombay on the 24th and 25th April, 1951, to take a decision on the strike ballot;

(b) whether the attention of Government has been drawn to a press note in which the spokesman of the Federation has said that a general strike on the Railway is inevitable unless the Minister adopts a compromising attitude; and

(c) if so, what is his attitude towards the Federation?

The Minister of State for Transport and Railways (Shri Santhanam): (a) Yes.

(b) I have seen a press report to that effect.

(c) As regards the attitude of the Government in this matter, the position has been fully explained in the press note issued by the Railway Board on the 13th March, 1951 and in their subsequent press note issued on the 18th April, 1951.

ABSCONDERS FROM HYDERABAD

*3693. **Shri S. V. Naik:** Will the Minister of **States** be pleased to state:

(a) whether the Hyderabad Government has communicated to the Government of India the names of persons who have been evading the law of Hyderabad State and are absconding in Pakistan;

(b) what is the number of such persons; and

(c) whether any request was ever made to the Government of Pakistan for the extradition of any or all of such law evaders?

The Minister of States, Transport and Railways (Shri Gopalaswami): (a) No.

(b) 188 persons who were involved in cases investigated by the Hyderabad State Police are known to have absconded to Pakistan.

(c) No.

RECOVERY OF SUMS WITH-HELD BY FOREIGN BANKS

*3694. **Shri S. V. Naik:** (a) Will the Minister of **States** be pleased to refer to the replies given to Starred Question No. 536 on the 30th November, 1950 regarding recovery of sums withheld by Foreign Banks and state whether any defence has been put by the dependants in the suit filed against Moin Nawaz Jung, Zahir Ahmad and Barclays Bank regarding the recovery of £4,00,000?

(b) If the answer to part (a) above be in the negative, has any substituted service been taken in the suit against these persons?

(c) At what stage is the suit at present?

(d) What amounts have been transferred to Pakistan High Commissioner by Moin Nawaz Jung and what steps have been taken to recover these amounts?

(e) Are negotiations going on in this respect with the Government of Pakistan?

(f) Has the other contemplated suit for the recovery of one million pounds, which was delayed under the advice of the Law officers, been filed in the British Court, and if not, at what stage is the matter?

The Minister of States, Transport and Railways (Shri Gopalaswami): (a) Yes, Zahir Ahmed and the Barclays Bank have delivered their defence, while Moin Nawaz Jung has not delivered his defence.

(b) The question of substituted service in the case of Moin Nawaz Jung is under consideration of the Solicitors.

(c) It has not yet come up for hearing as it has not so far been possible to serve a Writ on Moin Nawaz Jung.

(d) £1,007,940/-. It has been decided that a suit should be filed for the recovery of this amount. The matter is now in the hands of Solicitors.

(e) No.

(f) This amount is the same which was transferred to the Pakistan High Commissioner in the United Kingdom.

DEPOSIT OF HYDERABAD GOVERNMENT IN PAKISTAN BANK

*3695. **Shri S. V. Naik:** (a) Will the Minister of **States** be pleased to state whether the attention of Government has been drawn to the statement of the Finance Minister of Hyderabad that there is no money left in the Karachi Bank and not much progress has been made to recover the sum of Rs. two crores of Government of Hy-

derabad taken away by an "accredited Agent General of the Razakar Government" from the Karachi Branch of Hyderabad State Bank?

(b) If so, what suitable measures have the Government of India taken upto now and decided to take for the recovery of the amounts, in view of the reply given by the hon. Minister of States to Starred Question No. 1007 on the 18th December, 1950 regarding deposit of Hyderabad Government in Pakistan Branch of Hyderabad State Bank?

The Minister of States, Transport and Railways (Shri Gopalaswami): (a) Yes.

(b) The matter is under consideration of Government.

CASES OF DETENTION IN BHOPAL

*3696. **Shri Dwivedi:** Will the Minister of **States** be pleased to state the number of cases of detention under the Preventive Detention Act since the 1st June, 1949 in Bhopal?

The Minister of States, Transport and Railways (Shri Gopalaswami): The Preventive Detention Act was not in force in Bhopal in 1949. During 1949 however 16 persons were detained under the Bhopal Safety Act. 63 and 9 persons were detained in Bhopal under the Preventive Detention Act 1950, in 1950 and 1951 respectively.

GRANTS FOR LAND RECLAMATION

*3697. **Shri Dwivedi:** Will the Minister of **Food and Agriculture** be pleased to state:

(a) the amounts of money given to various Part "C" States, for land reclamation, *taccavi*, co-operative farming and other purposes upto 31 March, 1951;

(b) the States in Malwa region which are given amounts of money in this connection; and

(c) the share which Bhopal and Vindhya Pradesh received?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) and (c). A statement is placed on the Table of the House. [*See* Appendix XXIII, annexure No. 41.]

(b) Bhopal, Vindhya Pradesh, Madhya Bharat and Rajasthan.

PURI-KONARK RAILWAY LINK

*3698. **Shri M. Naik:** Will the Minister of **Railways** be pleased to state!

(a) whether Government have any record of pilgrims, tourists and sightseers who annually visit Konark in Orissa, which is considered a place of great historical, archaeological and religious importance;

(b) if so, what is the number of such visitors to any nearest approximation; and

(c) whether in view of the growing importance of the place, Government have considered the desirability of connecting it with a railway either from Puri or any other suitable Railway Station thereabout?

The Minister of State for Transport and Railways (Shri Santhanam): (a) and (b). Government have no such record.

(c) The reply is in the negative.

अकाल क्षेत्र

* ३६९९. **श्री ओरांव :** क्या खाद्य तथा कृषि मंत्री यह बतलाने की कृपा करेंगे कि विभिन्न राज्यों में किन किन स्थानों को अकाल क्षेत्र घोषित कर दिया गया है ?

FAMINE AREAS

[*3699. **Shri Oraon:** Will the Minister of **Food and Agriculture** be pleased to state which places in the various States have been declared famine areas?]

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): From the information available it appears that no formal declaration of famine has been made by any State Governments in respect of any area in India. The Bombay Government have, however, declared scarcity in 316 villages in Sholapur District, with effect from 15th April, 1951. The Government of India have also notified the existence of general and severe privation during 1950-51 over considerable areas of Assam, Bihar, U.P. and Punjab.

PLATFORM TICKETS (SALE)

*3700. **Shri Sanjivayya:** Will the Minister of **Railways** be pleased to state:

(a) the total amount realised by Government by the sale of platform tickets during the years 1949-50 and 1950-51; and

(b) whether there is any proposal to reduce the rate at which these tickets are sold?

The Minister of State for Transport and Railways (Shri Santhanam): (a) The approximate amount realised by the sale of platform tickets was Rs. 80,88,600 during the year 1949-50

and Rs. 64,36,300 during the year 1950-51 (upto the end of January, 1951 only). These figures exclude the amount realised on the O. T. Railway regarding which information is not readily available.

(b) No. Attention of the hon. Member is, in this connection invited to my reply to Shri Kamath's Starred Question No. 2804 on the floor of the House on the 4th April last.

NATIONAL HARBOUR BOARD

*3701. **Shri Sanjivayya:** Will the Minister of **Transport** be pleased to state:

(a) whether it is a fact that Government have appointed a National Harbour Board;

(b) whether they have submitted any report to Government; and

(c) if so, what are their main recommendations?

The Minister of State for Transport and Railways (Shri Santhanam): (a) Yes.

(b) and (c). No. The Board which is a Standing Advisory Body has only met once so far. At this meeting, which was held on 28th August, 1950, it adopted two main recommendations:

(i) that representation should be given on the Board to trade and industry, shipping, country-craft owners, and labour; and

(ii) that a special officer should be appointed to survey minor ports with a view to collect certain statistical information and to make proposals regarding administrative machinery and other improvements considered necessary.

Sati IN REWA

*3702. **Shrimati Uma Nehru:** Will the Minister of **States** be pleased to state:

(a) whether it is a fact that a woman in Rewa (Vindhya Pradesh) tried to become *Sati* by jumping in the fire on the pyre of her husband at the time of cremation;

(b) whether the police took necessary steps to prevent her from taking this action;

(c) whether there was any clash between the police and the public in this matter; and

(d) if the answers to parts (a) and (b) above be in the affirmative, what action Government intend to take to prevent recurrence of such an incident?

The Minister of States, Transport and Railways (Shri Gopalaswami): (a) to (d). It is unfortunately the fact that in spite of the best efforts of the police force on the spot, a case of *Sati* actually occurred and could not be prevented. In the clash between a mob of 400 persons and the police one policeman was killed and two policemen severely injured. Two other persons from the mob also lost their lives as a result of the police firing. The hon. Member may rest assured that Government will do all it can to prevent such regrettable happenings.

R.M.S.A. DIVISION, ALLAHABAD CO-OPERATIVE SOCIETY

*3703. **Shri Shiv Charan Lal:** (a) Will the Minister of **Communications** be pleased to state whether a Co-operative Society was opened by R.M.S.A. Division, Allahabad?

(b) Did the District Co-operative officer, Allahabad, make a report against the said Society that that Society has mismanaged its funds?

(c) If so, what steps have Government taken in that matter?

The Minister of Communications (Shri Kidwai): (a) Yes.

(b) No report from the District Co-operative officer, Allahabad, has been received by Government but it is understood that that officer has reported the matter to the police.

(c) The Department has no jurisdiction over the internal administration of such Co-operative Societies.

RICE YIELD PER ACRE

*3704. **Shri Kshudiram Mahata:** Will the Minister of **Food and Agriculture** be pleased to state:

(a) the yield of rice per acre in different parts of the country in moderately good season;

(b) the total man-days labour required for different processes in cultivating per acre of rice land till the end when actual paddy is obtained;

(c) the value of seeds per acre; and

(d) the rent per acre of land?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) to (d). As the conditions vary from State to State and there has been no comprehensive all-India survey covering the points raised, the information is being collected from the State Governments and will be furnished in due course.

ADMINISTRATION OF TEHRI GARHWAL STATE

*3705. **Thakur Krishna Singh:** Will the Minister of **States** be pleased to state:

(a) the terms of transfer of administration of Tehri Garhwal State to the Republic of India; and

(b) the agency created to implement the terms?

The Minister of States, Transport and Railways (Shri Gopalaswami): (a) The Merger Agreement concluded between His Highness the Maharaja of Tehri-Garhwal and the Government of India is printed as Appendix XXI to the White Paper on Indian States. The terms of the merger are given in this Agreement.

(b) The administration of the area now vests in the Government of Uttar Pradesh and in so far as the terms affect such administration it is for that Government to implement them.

रेल्वें भूमि का पट्टे पर उठाया जाना

*३७०६. **श्री ओरांव :** क्या रेल मंत्री यह बतलाने की कृपा करेंगे कि बी० ऐन० रेलवे लाइन के दोनों ओर वाली भूमि किस दर पर तथा कितने वर्षों के लिए पट्टे पर उठाई जाती है ?

LEASING OF RAILWAY LAND

[*3706. **Shri Oraon:** Will the Minister of **Railways** be pleased to state the rate and the number of years for which the land on both sides of the B.N. Railway tracks is leased?]

The Minister of State for Transport and Railways (Shri Santhanam): The hon. Member presumably refers to the lease of Railway land for cultivation purposes. Surplus Railway land suitable for cultivation purposes is handed over by the Railways to the State Governments concerned, who lease out the plots to individual cultivators through their Revenue officials. The periods of lease and amounts of leased money are settled by the Civil authorities in the light of local conditions.

रांची के डाकखाने तथा डाकिये

*३७०७. **श्री ओरांव :** क्या संचरण मंत्री यह बतलाने की कृपा करेंगे :

(क) रांची जिले में डाकखानों की संख्या; तथा

(ख) रांची जिले में गांव में डाक बांटने वाले डाकियों की संख्या ?

POST OFFICES AND POST MEN IN RANCHI

[*3707. **Shri Oraon:** Will the Minister of **Communications** be pleased to state:

(a) the number of Post Offices in the District of Ranchi; and

(b) the number of village post men in the District of Ranchi?]

The Minister of Communications (Shri Kidwai): (a) 75.

(b) 29.

UPGRADING OF RAILWAY EMPLOYEES

250. **Shri B. B. Varma:** (a) Will the Minister of **Railways** be pleased to state whether the recommendation of the Railway Board regarding the upgrading of 25 per cent. of S.Ms., A.S.M. and Cabin A. S. M. have been enforced on all the Indian Railways?

(b) If the reply to part (a) above be in the affirmative, why have only one per cent of the Cabin A.S.M. on the E.P., M.S.M. and S.I. Railways been upgraded?

The Minister of State for Transport and Railways (Shri Santhanam): (a) The hon. Member is presumably referring to the recommendation of the Joint Advisory Committee to the effect that the Station Masters and Assistant Station Masters in the grade Rs. 100-185 shall be between 20 and 25 per cent. of Station Masters and the Assistant Station Masters in the grade Rs. 64-170. In accepting this recommendation, Government decided that the percentage of the posts of Station Masters and Assistant Station Masters in the grade Rs. 100-185 should be between 12½ to 25 per cent. of the number of such posts in the grade of Rs. 64-170. To implement this decision, the number of posts in the two grades on the 9 former Indian Government Railways has been determined by the Railway Board and necessary sanction issued. So far as the former Indian State Railways are concerned the equation of their existing scales with the prescribed scales of pay is still under consideration. The decision mentioned above only related to posts of Station Masters and Assistant Station Masters and did not include Cabin Assistant Station Masters, which category does not exist on some of the railways.

(b) In view of the position explained above, this question does not arise.

TWO AND FIVE YEAR PLANS

251. **Shri Dwivedi:** Will the Minister of **States** be pleased to lay on the Table of the House a copy of the two

and five-year Plans for the development of Vindhya Pradesh as prepared and submitted by the Director of Industries?

The Minister of States, Transport and Railways (Shri Gopalaswami): A tentative draft two-year and five-year development plan for Vindhya Pradesh has been received by the Planning Commission from the Chief Commissioner, Vindhya Pradesh. The plan is under examination and will have to be discussed with the Vindhya Pradesh Government. Government do not consider it desirable in the circumstances to lay on the Table of the House now the draft plan submitted by the Vindhya Pradesh Government.

FOREST RESEARCH INSTITUTE AND INDIAN FOREST COLLEGE, DEHRA DUN

252. **Pandit Munishwar Datt Upadhyay:** (a) Will the Minister of **Food and Agriculture** be pleased to state what is the annual expenditure on Forest Research Institute, Dehra-Dun and Indian Forest College, Dehra-Dun?

(b) How many students and scholars have they trained by the end of 1949-50?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) Rs. 16·78 lakhs and 4·10 lakhs respectively.

(b) 347 students and 71 scholars have been trained at the Forest College and the Forest Research Institute, Dehra Dun, respectively during 1946-48, 1947-49 and 1948-50 courses.

FOOD CROPS (DAMAGE)

253. **Shri Sidhva:** (a) Will the Minister of **Food and Agriculture** be pleased to state what is the effect on food crops in various States due to recent rain in the last week of March, 1951?

(b) Have the Government of India made their own enquiry in this respect?

(c) Is it not a fact that harvesting in certain States has not commenced when rain fell?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): (a) Information is available only about Madhya Pradesh, where rain in the last week of March, 1951, is reported to have caused damage to the standing *rabi* crops in the Sagour, Jabalpur and Raigarh Districts. The other important States concerned, *viz.*, Punjab, U.P., Madhya Bharat, P.E.P.S.U. and Rajasthan, who have been addressed in the matter, have called for the necessary details from their subordinate authorities. The information will be furnished to the House when received.

(b) Yes. The results of the crop-cutting surveys on the production of *rabi* crops in 1950-51 being carried out by the Statistical Section of the Indian Council of Agricultural Research will be available soon after the harvest is completed. Any damage to the crops on account of different factors, including the rains in the last week of March, 1951, will naturally be reflected in these results.

(c) Harvesting of *rabi* food crops had started in most of the States from the beginning of March, 1951 *i.e.*, before the heavy rains.

Vana Mahotsava

254. **Shri Sidhva:** Will the Minister of **Food and Agriculture** be pleased to state what is the cost of up-keep of all trees sowed during the period of *Vana Mahotsava* and who bears the cost?

The Deputy Minister of Food and Agriculture (Shri Thirumala Rao): The cost of up-keep of the trees planted during the last *Vana Mahotsava* is borne by the individuals or the State Governments who planted them, and is not known to the Government of India.

ARMS AND AMMUNITION LEFT AT MANIPUR

255. **Shri Sidhva:** (a) Will the Minister of **States** be pleased to state what quantity and kind of rifles, ammunition and other fighting articles were left behind at Manipur by the British and Americans after the war?

(b) How many of those have been in possession of tribal people and Communists in this area?

(c) How many of these articles have been recovered by Government?

(d) What steps do Government intend to take to recover all the remaining articles?

The Minister of States, Transport and Railways (Shri Gopalaswami): (a) to (d). After the last war the Japanese and the Allied Armies left large quantities of arms and ammunition of all types (including modern rifles, automatic weapons and Hand Grenades) in the Hill areas of Manipur. It is difficult to estimate the exact quantity and categories of arms and ammunition thus left over; but the number of these arms is estimated to be not less than 10,000. The Villagers residing in these areas collected such of these arms as they discovered and kept them with themselves for private use. Most of these are understood to be in the possession of tribal people and Communists. A

vigorous drive has been made for the recovery of these arms and ammunition and so far 3,000 arms of various types and 1,00,000 rounds of ammunition have been recovered. The Police forces of the State are being assisted in this drive by the Assam Rifles.

JHANSI-MANIKPUR SECTION OF G.I.P. RAILWAY

256. Shri Dwivedi: Will the Minister of **Railways** be pleased to state:

(a) the number of (i) platforms, (ii) waiting halls; and (iii) other construction and additions which were originally proposed to be taken in hand at stations on the Jhansi-Manikpur Section of the G.I.P. Railway;

(b) the work already completed with the amount of expenditure incurred at each station;

(c) how many of the proposed works had to be abandoned, postponed or held up; and for what reasons; and

(d) whether these proposed works are likely to be taken up this year or in the subsequent ones?

The Minister of State for Transport and Railways (Shri Santhanam): (a) In the first five year amenity programme, work was proposed to be undertaken at the following 4 stations on the Jhansi-Manikpur Section of the G.I.P. Railway:

(1) Banda
(2) Manikpur
(3) Mahoba
(4) Harpalpur.

it involved (i) extension, improvement and covering of 5 passenger platforms, (ii) construction of 2 new waiting halls and renovation of 2 others, and (iii) other constructions and additions such as provision of better booking, luggage and parcel facilities, food stalls, sanitary water-borne conveniences, etc.

(b) The works at Banda and Manikpur have already been completed. The amount of expenditure incurred so far against each of them is as under:

Banda	Rs. 1,97,469
Manikpur	Rs. 3,10,948

(c) The works at the other 2 stations have not yet been included in the G.I.P. Railway's Works Programme. The work at Mahoba is proposed to be deferred for the present.

(d) It is proposed to include the works at Harpalpur in the 1953-54 Programme.

पुलिया-लोहारडगा रेलवे लाइन

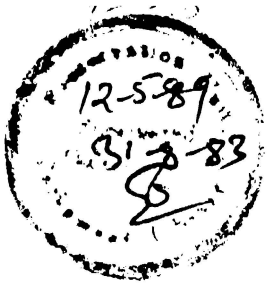
२५७. **श्री ओरांव :** रेल मंत्री यह बतलाने की कृपा करेंगे कि पुलिया-लोहारडगा रेलवे लाइन को, जिसे साधारणतया रांची लाइन कहते हैं, बड़ी लाइन में परिवर्तित करने में कितना समय लगेगा ?

PULIA-LOHARDAGA RAILWAY LINE

[***257. Shri Oraon:** Will the Minister of **Railways** be pleased to state what time it will take to convert the Pulia-Lohardaga Railway Line generally known as Ranchi Line, into a broad gauge line?]

The Minister of State for Transport and Railways (Shri Santhanam): The Central Board of Transport considered the conversion project at their 23rd meeting held on 30th August, 1949, and decided that conversion of the Muri-Ranchi section only should be examined as a separate broad gauge project and the results placed before them. This examination has been done and the whole question will be placed before the Central Board of Transport at one of their meetings for consideration. The Government are not in a position at this stage to state whether or when the line between Muri and Ranchi will be converted into broad gauge.

Tuesday, 1st May, 1951



PARLIAMENTARY DEBATES

(Part II—Proceedings other than Questions and Answers)

OFFICIAL REPORT

Third Session

of the

PARLIAMENT OF INDIA

1950-51

THE

PARLIAMENTARY DEBATES

(Part II—Proceedings other than Questions and Answers)

OFFICIAL REPORT

PARLIAMENT OF INDIA

Tuesday, 1st May, 1951

The House met at Half Past Eight of the Clock.

[MR. SPEAKER *in the Chair*]

QUESTIONS AND ANSWERS

(See Part I)

9-30 A.M.

VISVA-BHARATI BILL—(*contd.*)

Mr. Speaker: The House will now proceed with the further consideration of the Visva-Bharati Bill. Clauses 2 to 4 were disposed of yesterday; we have now to take up clause 5. But before that, I find that there is an amendment by the hon. Member Dr. Punjabrao Deshmukh to have a new clause 4A.

Dr. Deshmukh (Madhya Pradesh): Sir, I have this morning given notice of a similar amendment to clause 6 (k); and the hon. Minister is prepared to accept it.

Mr. Speaker: So the request comes to this that instead of moving this amendment at this stage as clause 4A, he wants to move it as clause 6 (k) and as he has tabled a new amendment he wishes the period of notice to be waived. I will allow him to move it; but he will please remind me when we come to clause 6 (k).

Clause 5—(*Effect of incorporation etc.*)

Mr. Speaker: In regard to the amendment of Prof. K. T. Shah, I understand that Government are agreeable to accept his amendment in a different form. Does the hon. Member wish to move his amendment in that case?

Prof. K. T. Shah (Bihar): If the substance is there, I do not care to move mine.

Mr. Speaker: At any rate, let him see Government's amendment, and if it is acceptable to him, he may move it in the amended form.

Prof. K. T. Shah: In the Government's amendment, as far as I can see, the crucial point, namely, that the terms and conditions of service cannot be varied to the prejudice of an employee during the period of his employment, does not seem to have been covered correctly.

Mr. Speaker: Instead of discussing the merits of the relative amendments, he may move his own and the Government may accept or reject it.

Prof. K. T. Shah: After the proviso, add new proviso:

> "Provided further that during the currency of a contract of service and specifically made for a definite term, the terms and conditions of such a contract shall not be varied to the prejudice of such a contract employee without his consent".

The amendment, I think, hardly needs any special commendation from me. It is a simple principle which has been even embodied in our Constitution. I hope that the hon. Minister will accept at least the principle of my amendment, and give effect to it as he thinks proper.

Mr. Speaker: Amendment moved:

After the first proviso to clause 5, add new proviso:

> "Provided further that during the currency of a contract of service and specifically made for a definite term, the terms and conditions of such a contract shall not be varied to the prejudice of such a contract employee without his consent".

مولانا آزاد : تو جو اس کا پرنسپل ہے اس سے میں نے (principle)

[مولانا آزاد]

اتفاق کیا - لیکن ہاں ورڈنگ (wording) میں کچھ تھوڑی تبدیلی ہے -

[**Maulana Azad:** So I have agreed to it in principle; but, no doubt there is some change in its wordings.]

Mr. Speaker: What is the position now? Are Government anxious to have this clause amended as proposed by them?

Maulana Azad: Yes.

Prof. K. T. Shah: The amendment that is given to me reads:

In the proviso to clause 5, for "Provided that if the University decides to alter the terms and conditions of service of any such employee" substitute "Provided that it shall be lawful for the University to have the terms and conditions of service of any employee not employed for a specified period altered, and where it decides to do so".

This does not include the object I have in view. The proviso means that if a party is not employed for a specified period, then it is lawful for the University to alter his terms; if he is employed for a specified period, then they may alter by payment of six month's salary, which, I suggest is not in accordance with the constitutional principle of not varying a contract within the currency of the contract to the prejudice of the employee.

مولانا آزاد : جس فارم (form) میں اب یہ آیا ہے اسی فارم میں میں منظور کر سکتا ہوں - آپ نے جس فارم میں پیش کیا ہے اسے میں منظور نہیں کر سکتا -

[**Maulana Azad:** I can accept it in the form in which it has been presented now. But I am unable to accept it in the form in which you have presented it.]

Mr. Speaker: I am just trying to see what is the difference between the two amendments. It appears that the amendment as suggested by the hon. Minister improves the position of the employees who are taken for a specified period. Now, the hon. Member will see that the proviso stands like this at present:

> "Provided that if the University decides to alter the terms and conditions of service of any such employee, a fresh contract shall be executed for the purpose. . ."

Now this will cover both the cases: cases of contract for a specified period, or cases where there is only a contract without mentioning the period. In both cases the University will be entitled to proceed under this clause as it stands. Now, in the proposed amendment by Government the proviso is:

> "Provided that it shall be lawful for the University to have the terms and conditions of service of any employee not employed for a specified period altered, and where it decides to do so. . . ."

it follows that a fresh contract shall come in.

Therefore the class of contracts entered into for a specified period is altogether excluded from revision. That is, I think, the effect of the amendment.

Pandit Thakur Das Bhargava (Punjab): The purpose of the two amendments is quite different. One refers to a set of circumstances in which a specific period of an employee's contract is there. The other relates to a set of circumstances in which the period is not specific, as in the amendment of the Government. So the two things are quite different.

Mr. Speaker: I do not mean to say that the two are not different. I am merely trying to see for myself as to how far the amendment is an improvement in the one case and is not so in the other. Prof. Shah's amendment says that "during the currency of a contract of service and specifically made for a definite term the terms and conditions of such a contract shall not be varied to the prejudice of such a contract employee without his consent". So the protection that Prof. Shah's amendment gives is in respect of employees having contracts for a definite term, and the protection does not extend to other employees who are not there for a definite period. If the Government amendment is looked at, it practically means the same thing: "Provided that it shall be lawful for the University to have the terms and conditions of service of any employee, not employed for a specified period,

altered". Therefore, negatively, so far as employees employed for a specific period are concerned, they are not to be touched.

Pandit Thakur Das Bhargava: Therefore, I submit the two are quite different.

Mr. Speaker: And where it decides to do so, a fresh contract can be made. Let us first look at the proviso as it stands and let us see what it really tries to enact. The existing proviso says "Provided that if the University decides to alter the terms and conditions of service of any such employee, a fresh contract shall be executed" and then the other things follow. Now, the question is, is it necessary to give any protection to an employee? For the purpose of giving protection to contract employees, the proviso as it stands makes no distinction whatever between ordinary contract employees and employees under contracts for a specific period. The proviso, as it stands before the House, treats both kinds of employees on the same basis.

Prof. K. T. Shah: As it stands.

Mr. Speaker: Yes, I am trying to clarify the position as it stands, because it is only in that light, that we can understand the implications and meanings of the amendments. Now, Prof. Shah's amendment says "Provided further that during the currency of a contract of service and specifically made for a definite term, the terms and conditions of such a contract shall not be varied etc." So his proviso limits the protection that he wants to give, only to employees whose contract is for a specific period. In respect of contracts which are *not* for a specified period, he is not concerned.

Let us examine as to whether the Government amendment effects that or something else. If it effects that, I am sure Prof. Shah will have no objection to accept that. The Government amendment is to replace some words by other words, and the proviso as amended by the Government amendment would read thus:

> "Provided that it shall be lawful for the University to have the terms and conditions of service of any employee, not employed for a specified period, altered, and where it decides to do so etc."

Now, clearly, this amendment does not touch, so far as alterations of conditions are concerned, those who are employed for a specific period. The important words in the amendment are "not employed for a specified period". So it gives the liberty to the University to alter the terms and conditions of contract employees who are not employed for a specific period. That is how I understand this amendment. Now it is for hon. Members to consider, but I see practically no difference between the two. The hon. Minister will please correct me if I am interpreting the thing wrongly.

Pandit Thakur Das Bhargava: The two amendments apply to alternative conditions. The Government amendment says if the employment is not for a specified period, it applies only then, whereas Prof. Shah's amendment applies only when the employment is for a specified period. Thus they deal with alternative things, not with the same thing.

Mr. Speaker: I am unable to follow the distinction. My only point is that the Government are not trying to touch at all, as Prof. Shah wants to, employees under a specified term of contract. That is the effect of the amendment. It is my own view of the matter. It is for hon. Members to consider.

Prof. K. T. Shah: The right of the University to alter the terms and conditions of service of all employees, whether employed either under general regulations or even by contract generally, is not questioned by me. What I am questioning, and what the amendment of the Government is not providing for, is the right of an employee of the University employed on a special contract for a specific term not to have the terms and conditions varied to his prejudice without his consent. If he consents, then, of course, the question would not arise. But if he does not consent, the Government amendment will simply give him six months' salary, whether or not he is agreeable.

Mr. Speaker: If that is the term of the contract, certainly the University is entitled to put an end to it.

Prof. K. T. Shah: But the employee may be willing to continue.

Pandit Thakur Das Bhargava: Clause 5(iii) deals with such cases where the terms of employment are not going to be changed. According to the Government amendment they are going to be changed if it is not for a specified period.

Dr. S. P. Mookerjee (West Bengal): May I say a few words on the merits of the clause? As you, Sir, explained, the clause as drafted authorises the Universty to offer new terms of service to all its employees and, if the

[Dr. S. P. Mookerjee]

employees are not willing to accept them, to give them compensation of salary for a period of six months. Now, Prof. Shah wants that the cases of those who enjoy contract service for a fixed period should be protected and that, if their conditions of service are altered to their prejudice, that can be done only with their consent. The amendment as now proposed by the hon. Minister from one point of view is not quite appropriate, because it says that the services of those who hold their period of service for a certain number of years cannot be touched at all. It is not a question of touching them to their prejudice. Even if you want to *improve* their conditions of service, from the way in which the amendment has been drafted, the University will be prevented from doing so. That obviously is not the intention of the hon. Minister. But in the way in which it has been drafted, the result might be that. I personally do not see why. . .

مولانا آزاد : سمجھا یہ گیا ہے کہ جن کی شرائط اس طرح کی ہیں ان کے لئے ضرورت نہیں ہوگی چینج (change) کرنے کی اور تبدیلی کرنے کی -

[**Maulana Azad:** It has been realized that there would be no need for any change or modification wherever such conditions prevail.]

Mr. Speaker: It involves some general points of contracts and hon. Members will see that it refers to all services and even though the expression used is "person employed", it mostly deals with the academic staff. Then we have to see the general law of contracts. These are contracts which are not specifically enforceable, and therefore, if a University does not agree to a revised term—it is not that it is barred from agreeing, that is how I look upon it—the concerned staff or the particular professor may go out; but if the University thinks that he is well worth-while, it will be entitled to reemploy him. Will that not be the position? It is not that the University cannot revise, there is no point in that.

Dr. S. P. Mookerjee: It would be much simpler to decide the main question at issue. Is it the intention of the Government that the University should be permitted to alter the terms and conditions of service of any employee to their prejudice? Usually that is not the case. Take the large number of employees under Government after Independence. The general position was accepted that without the consent of any employee the terms and conditions of none of them would be prejudicially altered. Why not accept that principle, that in offering revised terms and conditions of service to any employee, the terms and conditions will not be altered to the prejudice of any employee. A simple amendment like that will meet everybody's case. In fact, knowing as I do the affairs of Visva-Bharati, the salaries and the terms and conditions which are at present open to its employees are not extravagant or as favourable as under Government service. So, it will be nobody's intention to alter them prejudicially to the interests of the employees. If there is any chance, their prospects would be further improved. So we are more or less having an academic discussion. I suggest that we may leave the clause as it is. It amply protects the interests of the employees. In one particular case a particular professor gets six months and then goes away, but if you want to make it clear, I suppose you do not want that the University should be entitled to alter the terms and conditions prejudicially to the interests of any employee. I suggest that you may make that clear.

مولانا آزاد : اس کی ضرورت نہیں ہے - لیکن جیسا کہ آپ نے کہا میں ضرور توجہ دلاؤنگا کہ جس روپ میں وہ موجود ہے کافی ہے اور اس طرح کا کوئی ڈر نہیں ہے -

[**Maulana Azad:** There is no need for it. But as you have suggested I would certainly draw your attention to the fact that the form in which it exists is enough, and there is no apprehension like that.]

Mr. Speaker: Then I put the amendment to vote. I take it that Government do not propose any amendments.

The question is:

After the first Proviso to clause 5, add new Proviso:

> "Provided further that during the currency of a contract of service and specifically made for a definite term, the terms and conditions of such a contract shall not be varied to the prejudice of such a contract employee without his consent."

The motion was negatived.

Prof. K. T. Shah: Are Government not moving their amendment?

Mr. Speaker: No.

The question is:

"That clause 5 stand part of the Bill".

The motion was adopted.

Mr. Speaker: Prof. Shah has got to move an amendment inserting new clause 5A.

Prof. K. T. Shah: I beg to move:

After clause 5, insert new clause:

"5A. *Objects of the University.*—

The objects of the . . . . .

Dr. Deshmukh: May I point out to my hon. friend that a very similar amendment is going to be moved to clause 6. It makes no difference where it comes exactly and that amendment is going to be accepted by Government. If any observations are to be offered by Prof. Shah, he can make them then. I may tell him that the proposal is to embody all the objects as embodied in the Constitution of Visva-Bharati by Dr. Rabindranath Tagore himself. I think that will probably incline my hon. friend not to move his amendment at this stage. If he is not satisfied with the objects as are put in, then he might move his amendment.

Mr. Speaker: Which amendment is he referring to?

Dr. Deshmukh: I gave notice of that amendment this morning. Clause 4A is the same as proposed by the addition of clause 5A. I think the hon. Member has got a copy of it. It is exactly the same as given in the Visva-Bharati and the author is Dr. Rabindranath Tagore himself.

Prof. K. T. Shah: I have not read the amendment properly but if this is drawn up by Guru Dev himself and is going to be accepted by Government, I do not presume to be much wiser than him and I therefore do not move my amendment.

Mr. Speaker: I think it is word for word the same.

Dr. Deshmukh: Exactly.

Mr. Speaker: The hon. Member will see that the amendment originally tabled is about the insertion of a new clause 4A and is the same as his amendment which he proposes as a new clause 5A. Is he satisfied that both are identical?

Prof. K. T. Shah: I find that the last item (d) in my amendment is similar and therefore I will not press it any further.

Mr. Speaker: It is going to come as amendment to clause 6(K). So then he is not moving clause 5A.

Prof. K. T. Shah: I agree.

Clause 6.—(*Powers of the University*)

Mr. Speaker: Then we come to Prof. Shah's amendment No. 29 in the list.

Prof. K. T. Shah: I have several amendments on this clause. It would save the time of the House if you permit me to take them all together and speak on them generally and not moving those which are not necessary and so on.

Mr. Speaker: Will he kindly give me the numbers?

Prof. K. T. Shah: They are Nos. 29, 36, 37, 40, 42, 43, 45, 46, 47, 48, 49.

Mr. Speaker: Amendments moved:

(1) In the marginal heading of clause 6, after "Powers" insert "and Duties".

(2) In part (b) of clause 6,—

(i) after "to" where it occurs for the first time, insert "establish and"; and

(ii) omit all the words after "Bhavans (halls)" where it occurs for the second time.

(3) In part (c) of clause 6, omit "affiliate".

(4) In part (e) of clause 6, after "industries" insert:

"help in the spread of elementary education and adult literacy particularly amongst Scheduled tribes and backward classes or areas".

(5) In part (f) of clause 6, after "to" where it occurs for the first time, insert:

"organise periodical and public tests of attainment or proficiency of students, whether by examinations or otherwise".

(6) In part (f) of clause 6, omit "hold examinations and",

(7) In part (h) of clause 6,—

(i) after "Statutes" insert "consider, adopt or reject, but not amend"; and

(ii) after "Ordinances or" insert "consider and adopt or reject but not amend".

[Mr. Speaker]

(8) In part (i) of clause 6,—

(i) after "receive" where it occurs for the first time, insert "and accept";

(ii) after "donations" where it occurs for the first time, insert "and endowments";

(iii) after "benefactions" where it occurs for the first time, insert "or grants"; and

(iv) after "properties" insert:

"on trust or otherwise, for any object not inconsistent with the objects of the University".

(9) In part (j) of clause 6, for "to deal with" substitute "hold, administer and deal with or dispose of".

(10) After part (j) of clause 6, insert:

(i) "(jj) to affiliate, recognise or aid any college, school or other educational institution, in any part of the country outside the territorial limits of the University, subject to such procedure as may be prescribed by Statute;"

(ii) "(jjj) to make provision for the residence, physical training, moral welfare and discipline, conduct and behaviour of the students in the University;"

(11) After part (j) of clause 6, insert:

"(jj) to suggest, whenever so found necessary and recommended to the Samsad by the Karma Samiti of the University and adopted by the Samsad, amendments to this Act which are calculated more effectively to promote the objects of the University;"

10 A.M.

Prof. K. T. Shah: I will be very brief on this matter. A good many of these amendments are amendments rather of form, or verbal changes, than basic principles.

The principle, however, that I am trying to emphasise, for instance, by my first amendment in this list, No. 29, is to add "duties" to powers, with a view just to emphasise that there should be no absolute power, that power, if it is absolute, is corrupting, and that, therefore, powers must be associated with duties.

It is one of the misfortunes of this age that we are all anxious to insist more and more upon "rights" than upon obligations, powers than duties. We are, therefore, apt to overlook our responsibilities in the desire only to grab power. I would therefore say that in a body like this University, it is of the utmost importance that this emphasis should be laid, namely, on responsibilities at least co-equal with powers if not even more. For, if it has a constitutional responsibility, it would be in a much better position to inculcate that sense of responsibility, and that sense of civic responsibility which it is the function of the University to implant in the growing mind. I, therefore, commend that particular amendment to the House.

Next, amendments Nos. 36 and 37 are relatively minor amendments, and I do not propose to take the time of the House on them. I only seek by them to remove the power of "recognising" or "affiliating" colleges outside the jurisdiction and halls from this clause, but which I give in a separate amendment later on, with a view to maintain the national character of this institution. I give that with certain safeguards and for certain reasons so that the national character of the institution is in no way upset.

The next amendment No. 40 is really intended to coordinate the entire system of education, from the basic or primary stage right up to the post-graduate or research stage. As such, the University would be a single entity in my conception, and not merely truncated as it were the top layer for only the uppermost purpose. I agree that that also is a matter of outlook rather than of any vital importance. If you think that a stage demarcated in this manner is important, and the University should not be burdened with the primary and other stages of education, I would particularly not insist upon that. I have, however, explained my objective in putting that here.

The next amendment is a little more important in the sense that it deals with a fundamental principle. We are inclined to have an excessive weight attached to examinations, which are merely mechanical arrangements for testing the attainment or proficiency of the pupils. I am suggesting, however, periodical tests, besides examinations, which may be other than the mechanical tests which our universities have so far followed. They are tests more of the ability to reproduce a dead-and-gone knowledge, so to say, by way of answers to set printed questions than any original expression of the alumnus himself. Accordingly, I feel that it would be

much better if a provision is inserted in the Bill in this clause dealing with the powers of the University, to permit the University to apply other than ordinary examination tests, such as we are familiar with, and such as have been condemned as unreliable and hardly at all correct in the estimate they give of the persons who are certified as a result of these examinations to obtain certain degrees or diplomas. This is, therefore, a little more important matter with me than the others which I have just now mentioned.

The next amendment is a mere verbal change rather than involving any question of principle, to which, therefore, I will not refer in detail.

In the distinction that I have made regarding statutes, ordinances and regulations, a certain matter of principle is involved in connection with the powers of the various coordinate bodies, statutory themselves, namely, the Karma Samiti, (Executive Council), Samsad—the court or senate as we call in other Universities—and Siksha Samiti (Academic Council). These are different bodies making their regulations under different styles. They must each have a degree of autonomy and effectiveness each in itself.

There are certain powers, reserved in the other Universities Acts, for the supreme governing body the Samsad, to consider the ordinances as well as regulations of the two other bodies. They cannot be amended, but they could be considered and rejected, or if you like, referred back for reconsideration. They cannot be amended on the spot, apparently for the reason that the considerations which weigh with these two bodies for preparing them in that particular form are not always properly understood by the third body, namely, the Court. They are consequently given the power to consider, but not to amend. They can reject or accept.

Similarly, with regard to regulations, I trust that this distinction between the three coordinate bodies of the University, namely the Court or Samsad, the Karma Samiti and Siksha Samiti, will be appreciated and the suggestion implicit in my amendment would be accepted.

The other amendments in regard to receipt and acknowledgment of donations, endowments, and so on, I would not like to stress, because they are relatively of a verbal character or of minor effect.

The one amendment which, however, is most important in my opinion, is amendment No. 49. But, before that, I would deal with No. 48 which tries to give the power to recognise institutions, whether within the territorial limits of the university or outside, for the purpose of coordinating, co-operating in research, or for the purpose of maintaining the national character of this institution. The power which I have by an amendment removed in the earlier general clause, I am specifically giving under certain conditions which would be in consonance with the general character of this institution as devised in this Bill, and I hope that it would also be acceptable.

The one amendment to which I attach the greatest importance is the last one in this series, namely, No. 49. That is:

> After part (j) of clause 6, insert:
>
> "(jj) to suggest, whenever so found necessary and recommended to the Samsad by the Karma Samiti of the University and adopted by the Samsad, amendments to this Act which are calculated more effectively to promote the objects of the University;"

I shall tell you why I insist upon this particularly. In the first place, it is necessary that the University should have a certain autonomy in making suggestions for its own reform. It is common practice everywhere that whenever a measure of this character, or an amending Bill is brought, even in a provincial or state legislature, for the reconstitution or reform of an existing University organisation, or its distribution or division, or creation of new Universities, the old, existing University has the right to review, criticise, and suggest improvements in the Bill as proposed by the local legislature. I am, therefore, giving a similar right to this institution, not merely to consider, and, on its own initiative, propose changes which it considers necessary as a result of the experience gained, but also to consider those that may be proposed to the Government, in regard to its constitution.

It is, I believe, admitted by all, without any disrespect to the draftsmen of this Bill, that this Bill has been so hurriedly and clumsily drafted, that there are many places in this Bill—I am sorry I have not been myself able to complete my scrutiny of all the clauses—which need drastic improvements, at least so far as the language is concerned. And rather than move the machinery of the whole government, or the whole legislature to

[Prof. K. T. Shah]

make those necessary changes afterwards, by this amendment I am suggesting the principle of autonomy in the university, that is to say, its own right to suggest—not to carry out, but simply to suggest—the necessary amendments which, by experience it is found unavoidable and indispensable for the more effective working of the University machinery.

The procedure by which this can be done is also laid down, namely, that the suggestions for reform and for improvement have to come from the Karma Samiti or the Executive Council which has obviously greater experience of both the administrative and the academic sides. If it is found necessary to propose changes, they are submitted first to the Samsad or the Court, which is the supreme authority and the spokesman, so to say, of the University, and, in my opinion Parliament cannot recognise any other than the Court of the University to speak on behalf of the University.

These amendments or suggestions for improvement placed before the Samsad must be considered by the Samsad, and, if adopted, and in so far as they are adopted, with whatever modifications they think proper, those amendments should be suggested to the Government for being given effect to by amendments of the existing legislation. I think there ought to be no objection to this amendment being accepted, because it does nothing more than recognise the autonomy of the University and only permits the University from its own experience to suggest improvements which after experience, it thinks necessary in its constitution and should be given effect to. It does not take away the power of Parliament. If there are larger principles involved which the University authorities have not taken into consideration, of course, Parliament is at liberty to negative or modify the suggestions of the University. But in so far as these amendments are initiated by the University, I think this is a healthy principle and should be accepted.

Mr. Speaker: May I know the reactions of the hon. Minister?

مولانا آزاد : جناب میں تفصیل میں نہیں جاؤنگا - مگر یہ تجویزیں جو میرے دوست نے پیش کی ہیں منظور نہیں کی جا سکتیں - یہ بل جس اصول کو سامنے رکھکر بنایا گیا ہے - وہ امینڈمنٹ (amendment) اس کے خلاف جاتے ہیں - یہ امینڈمنٹ انسٹیٹیوشن (institution) کی تعلیم اور اس کے اگزامنیشن (examination) کے ڈھنگ میں دخل دینا چاہتے ہیں - اس سوال میں جاتے ہیں کہ باہر کے کسی انسٹیٹیوشن کو ایفیلیئٹ (affiliate) کرے گا یا نہیں - ہم نے یہ تمام چیزیں چھوڑ دی ہیں اس انسٹیٹیوشن کے اوپر اور ہم اس میں دخل نہیں دینا چاہتے ہیں - صرف انہیں چیزوں کو ہم نے لیا ہے جو یونیورسٹی بناتے وقت ضرور لینی چاہیئے - اس لئے میں ان تمام ترمیموں کو منظور نہیں کرسکتا -

[**Maulana Azad:** Sir, I do not want to go into details. But the proposals which have been submitted by my friend cannot be accepted. The amendments go against the very principle on which the Bill has been framed. These amendments aim at interfering in the method of teaching and the mode of examination of the institution. They go into the question whether it would affiliate any outside institution or not. We have left all these things to the institution and do not want to interfere in it. We have taken only those very things which are essential to take at the time of establishing an university. So I am unable to accept all these amendments.]

Dr. S. P. Mookerjee: On the merits of the amendments proposed by Prof. Shah, I would say that perhaps it would be undesirable to go into minute details in the Bill itself. Clause 6 (k) as it stands already says:

> "to do all such things as may be incidental or conducive to the attainment of the object of the University or any of them."

And many of the matters which Prof. Shah has raised will obviously come under this sub-clause (k).

I would like to raise one or two points with regard to clause 6. First of all, I would like to have a clarification as regards the exact meaning and significance of sub-clause (c) and also what exactly it means. It is stated:

> "The University shall exercise the following powers and perform the following duties, namely:
>
> (c) to organise, establish, affiliate, carry on and maintain or dissolve, disaffiliate or give up new branches or associated institutions having objects similar to those of the University."

We speak of "new branches" but new branches of what? Does it mean new branches of knowledge or new branches of the University? And what is meant by "associated institutions"? If they are institutions similar to Visva-Bharati and which obviously are not under the control of Visva-Bharati, you cannot dissolve them or maintain them. So some clarification as to what exactly is meant in sub-clause (c) is necessary.

مولانا آزاد : آگے چل کر ممکن ہے کہ نئی برانچیں کھلیں - اس کا دروازہ کھلا رکھا گیا ہے - بند نہیں کیا گیا ہے -

[**Maulana Azad:** It is possible that new branches may be opened after some time. Its door has been kept open and not closed.]

Dr. S. P. Mookerjee: If they are associated institutions which are under somebody else's control, you cannot dissolve them. Perhaps this sub-clause requires some re-drafting.

There is one rather important principle—and I am sorry I have not given notice of an amendment in this respect—to which I would like to refer. It relates to clause 6(b) where the University is given power to maintain colleges and Bhavans or halls or recognise colleges and Bhavans. But what exactly will be the position of the schools at Santiniketan? This Bill obviously covers the cases of colleges which means institutions after the matriculation stage. According to the Secondary Education Bill which has been passed in West Bengal recently, all high schools in West Bengal will come under the control of the Board. Then what happens to the schools situated in Santiniketan? I am definitely of the view that this Bill will never succeed and Visva-Bharati will never succeed unless you allow Visva-Bharati to maintain its own schools right from the kindergarten stage. There is a new type of secondary education which has been imparted at Santiniketan which in fact, was a special gift of Rabindranath Tagore. That is how Santiniketan's activities started. Unless the child is taken up at the very initial stage it will be impossible to maintain Visva-Bharati at the proper standard. We cannot do that if we allow the University control only over the colleges. I know the Education Minister's intention is all right. He wants Visva-Bharati to prosper according the ideals of its founder. If that is his intention and the intention of Parliament and of the whole country, I suggest Government might have a small amendment and add "schools" also so that the position may be clear beyond any doubt whatsoever.

مولانا آزاد : کالج اور بھون تو موجود ہے - آپ چاہتے ہیں اسکول اور بڑھا دیا جائے -

[**Maulana Azad:** College and *Bhavan* are there. You want that 'school' should be added to it.]

Dr. S. P. Mookerjee: Yes, we may add the word "schools" after the words "to maintain" in clause 6(b).

If you have schools under the Secondary Education Board following different curricula and different syllabi and adopting different types of examinations, then Visva-Bharati will never prosper. You must trust the University to admit students right from the child stage up to the highest stage. Then you can build up one organic whole according to the ideals which pervaded the establishment of this institution. I would, therefore, ask the Education Minister to accept this suggestion of mine.

مولانا آزاد : وشوبھارتی سے مشورہ کرکے یہ بل تیار کیا گیا ہے اور انہوں نے اسکولوں کے لئے زور نہیں دیا تھا - لیکن مجھے معلوم ہے کہ اسکول کے درجوں کی تعلیم ہوتی ہے اور مجھے اس بات میں کہ یہاں اسکول کا لفظ بڑھا دیا جائے کوئی اعتراض نہیں ہے -

[**Maulana Azad:** This Bill has been prepared in consultation with the Visva-Bharati authorities and they did not lay any emphasis on schools. But I know that education of school standard is also being given there and I have no objection if word 'school' is added to it.]

Dr. Deshmukh: I would like to say a few words on this suggestion made by Dr. Mookerjee. This change suggested is very necessary and desirable not only from the point of view of existing schools in Santiniketan but also those which the University will recognise and which it would thus be legally entitled to maintain. Schools will include certain other institutions also such as a school of economics and such like things. We know that certain authorities and Universities prefer to call them schools. These also will be covered if we have the word "schools" added on. There is much to be said in favour of this amendment that has been suggested.

Mr. Speaker: Dr. Mookerjee may now formally move the amendment.

Dr. S. P. Mookerjee: I beg to move:

In part (b) of clause 6, after "to maintain" insert "schools".

Pandit Maitra (West Bengal): And the word "schools" will also cover the institutions referred to by Dr. Deshmukh.

Dr. S. P. Mookerjee: That will be a "faculty".

مولانا آزاد : اسکول کا وہی مطلب سمجھا جائے گا -

[**Maulana Azad:** The meaning of 'School' would be taken as such.]

Mr. Speaker: Amendment moved:

In part (b) clause 6, after "to maintain" insert "schools".

Shri Barman (West Bengal): The point is that otherwise the schools will come under the University of Calcutta. Here we are making a provision that the schools within the Visva-Bharati will be under the University of Visva-Bharati. But the State Legislature wants that all the schools within the Province will come under the Calcutta University whereas here you are making another provision. Will not the two provisions of the State and the Centre clash?

Mr. Speaker: The point is clear, to my mind at least. This is only an enabling or authorising provision. It vests the University with the authority to start schools, if it likes, and the University can give recognition to it. The State will not feel itself concerned unless the University goes to the State for getting the recognition of their schools.

Dr. Deshmukh: It excludes the jurisdiction both of the Calcutta University as well as the State Government.

Mr. Speaker: I do not know whether jurisdiction is excluded in the sense that the University in future will not have the right to approach the State or the Calcutta University. This is an enabling provision and the University may cater to education as best as it likes.

Mr. Speaker: The question is:

In part (b) of clause 6 after "to maintain" insert "schools".

The motion was adopted.

Shri Jhunjhunwala: The word "schools" should also be inserted after the word "recognise" in conformity with the insertion of the word "schools" after the words "to maintain".

Dr. S. P. Mookerjee: I agree with him, Sir. I beg to move:

In part (b) of clause 6, after "or recognise" insert "schools".

Mr. Speaker: The question is:

In part (b) of clause 6, after "or recognise" insert "schools".

The motion was adopted.

Mr. Speaker: I have not yet put to the House the amendments of Prof. K. T. Shah. In between, this discussion came and as the amendments were agreed to on all hands I thought I might dispose of them. Unless anybody wants to speak on the amendments, I shall put them immediately to the House. (*Interruption*) I am not disposing of all the amendments to clause 6. I am only taking up the amendments moved by Prof. Shah. They are Nos. 29, 36, 37, 40, 42, 43, 45, 46, 47, 48 and 49. Of these amendments, No. 29 is, I think, unnecessary, because we are not treating marginal headings as part of the clauses. They are left to the draftsman. I have not made it a practice of including them as amendments and putting them to the House. The other amendments are before the House to vote upon.

Shri Kamath (Madhya Pradesh): All of them together, Sir?

Mr. Speaker: They were all moved together, they are correlated and discussed together. . . . . .

Shri Kamath: It would be a new procedure.

Mr. Speaker: It is not a new procedure. I allowed them to be moved together. But if the hon. Member wants I have no objection to putting them separately: it would mean more time.

مولانا آزاد : انہوں نے خود ایک ساتھ پیش کیا ہے -

[**Maulana Azad:** He has himself moved them together.]

श्री कामत : ठीक है, लेकिन किसी एक पर वोट देना हो तो ।

[**Shri Kamath:** That is quite right, but if he has to give vote only on one then?]

Mr. Speaker: The question is:

(2) In part (b) of clause 6,—

(i) after "to" where it occurs for the first time, insert "establish and"; and

(ii) omit all the words after "Bhavans (halls)" where it occurs for the second time.

The motion was negatived.

Mr. Speaker: The question is:

(3) In part (c) of clause 6, omit "affiliate".

The motion was negatived.

Mr. Speaker: The question is:

(4) In part (e) of clause 6, after "industries" insert:

"help in the spread of elementary education and adult literacy particularly amongst Scheduled tribes and backward classes or areas".

The motion was negatived.

Mr. Speaker: The question is:

(5) In part (f) of clause 6, after "to" where it occurs for the first time, insert:

"organise periodical and public tests of attainment or proficiency of students, whether by examinations or otherwise".

The motion was negatived.

Mr. Speaker: The question is:

(6) In part (f) of clause 6, omit "hold examinations and".

The motion was negatived.

Mr. Speaker: The question is:

(7) In part (h) of clause 6,—

(i) after "Statutes" insert "consider, adopt or reject, but not amend"; and

(ii) after "Ordinances or" insert "consider and adopt or reject but not amend".

The motion was negatived.

Mr. Speaker: The question is:

(8) In part (i) of clause 6,—

(i) after "receive" where it occurs for the first time, insert "and accept";

(ii) after "donations" where it occurs for the first time, insert "and endowments";

(iii) after "benefactions" where it occurs for the first time, insert "or grants"; and

(iv) after "properties" insert:

"on trust or otherwise, for any object not inconsistent with the objects of the University".

The motion was negatived.

Mr. Speaker: The question is:

(9) In part (j) of clause 6, for "to deal with" substitute "hold, administer and deal with or dispose of".

The motion was negatived.

Mr. Speaker: The question is:

(10) After part (j) of clause 6, insert:

(i) "(jj) to affiliate, recognise or aid any college, school or other educational institution, in any part of the country outside the territorial limits of the University, subject to such procedure as may be prescribed by Statute;"

(ii) "(jjj) to make provision for the residence, physical training, moral welfare and discipline, conduct and behaviour of the students in the University;"

The motion was negatived.

Mr. Speaker: The question is:

(11) After (j) of clause 6, insert:

"(jj) to suggest, whenever so found necessary and recommended to the Samsad by the Karma Samiti of the University and adopted by the Samsad, amendments to this Act which are calculated more effectively to promote the objects of the University;"

The motion was negatived.

Mr. Speaker: All the amendments are lost but the procedure has been very correct!

[MR. DEPUTY-SPEAKER *in the Chair.*]

Shri B. K. Das (West Bengal): I beg to move:

In part (a) of clause 6, after "East and the West" insert:

"in furtherance of the object which was defined by the motto 'yatra visvam bhavaty eka-nidam' (where the whole world finds its shelter) given to it by the founder President (Pratisthata Acharya)'.

With this amendment the sub-clause will read thus:

"to provide for research and instruction in such branches of learning as may be deemed desirable and be found practicable and for the promotion of understanding of cultures between the East and the West in furtherance of the object which was defined by the motto 'yatra visvam bhavaty eka-nidam' (where the whole world finds its shelter) given to it by the founder President (Pratisthata Acharya)".

I felt that sub-clause (a) as it stands was inadequate to express the ideal that the Poet had set before Visva-Bharati. So I thought it necessary that the motto that he gave to Visva-Bharati, which was expressive of the whole idea and the imagination that was behind the institution, should be embodied as a part of this sub-clause and I hope this will be acceptable to the hon. Minister.

مولانا آزاد : انہوں نے اپنے امینڈمنٹ میں جس شکل میں یہ چیز پیش کی ہے میں سمجھتا ہوں کہ وہ واقع نہیں ہے - جہاں تک مجھے معلوم ہے اس چیز کو ڈاکٹر رویندر ناتھ ٹیگور نے مرتو نہیں قرار دیا تھا - یہ دراصل اپنشد کا ایک ٹکڑا ہے - اور اس میں شک نہیں ہے کہ بہت ہی اچھا ٹکڑا ہے - انہوں نے ایسا قاعدہ کر دیا تھا کہ وہاں جتنی میٹنگس ہوتی تھیں ان کو شروع کرنے سے پہلے یہ چیز پڑھی جاتی تھی - میں اس کے لئے تیار ہو گیا تھا کہ اس کو لے لوں - لیکن اب جو امینڈمنٹ آرہا ہے اس میں وہ تمام آبجکٹو لے لئے گئے ہیں جو خود رویندر ناتھ ٹیگور نے قرار دے دئے تھے - اس کے بعد میں اپنے دوست کو یقین دلاؤں گا کہ اس کی ضرورت اب باقی نہیں رہ گئی ہے -

[**Maulana Azad:** The form in which he has presented this thing in his amendment is not to my mind a fact. So far as I know Dr. Rabindra Nath Tagore had not adopted this as a motto. In fact it is only a quotation from the *Upanishadas*, and there is no doubt in it that it is very good quotation. He had set up this tradition to chant these words in the beginning of all the meetings that were convened there. I was quite prepared to take these words in the Bill, but now this amendment which has been moved contains all the objectives that were set up by Shri Rabindra Nath Tagore himself. After this I will assure my friend that there is no need for it now.]

Mr. Deputy-Speaker: Does the hon. Member want to press the amendment?

Shri B. K. Das: No, Sir. I do not press it.

Dr. Deshmukh: I beg to move:

For part (k) of clause 6, substitute:

"(k) to do all such things as may be necessary, incidental or conducive to the attainment of the objects of the University, in parti-

cular the attainment of the objects set out in the First Schedule for which institution known as Visva-Bharati was founded by the late Rabindranath Tagore or any of them".

Then, consequential to this I will read out another amendment which is No. 5 in this morning's list. Therein we will have all the objects as have been embodied in the original constitution of Visva-Bharati. I will read out that portion from the original constitution of Visva-Bharati. But, I think, it is perfectly in order to take up the First Schedule at this very stage because otherwise it may not be understandable.

Mr. Deputy-Speaker: There is already a Schedule. This amendment will now become the First Schedule and the present Schedule will become the Second Schedule.

Dr. Deshmukh: Yes.

Mr. Deputy-Speaker: Why not we wait until we reach clause 44?

Dr. Deshmukh: Then this amendment will not be understood.

Mr. Deputy-Speaker: He may refer to that amendment but not move it at this stage.

Dr. Deshmukh: When the Schedule is part of a clause, without reference to it the House will not be in a position to follow its purport.

مولانا آزاد : جناب میں سمجھتا ہوں کہ وہ جائے گا تو شیڈول کے اندر ہی لیکن چونکہ وہ اس کا ایک ٹکڑا ہے اس لئے اس کو ادھر پڑھنا چاہیئے -

[**Maulana Azad:** Sir, I also think that it should go in the Schedule, but because this is a part of it, therefore, it should be read there.]

Mr. Deputy-Speaker: Then let it not be after clause 44.

Dr. Deshmukh: I beg to move:

Before the existing Schedule, insert new Schedule as the First Schedule, and renumber the existing Schedule accordingly:

"THE FIRST SCHEDULE
[See Section 6(k)]

(The objects for which the late Rabindranath Tagore founded the Visva-Bharati at Santiniketan).

(i) to study the mind of Man in its realization of different aspects of truth from diverse points of view,

(ii) to bring into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity,

(iii) to approach the West from the standpoint of such a unity of the life and thought of Asia,

(iv) to seek to realise in a common fellowship of study the meeting of the East and the West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres, and

(v) with such ideals in view to provide at Santiniketan aforesaid a Centre of Culture where research into and study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian and other civilisations, may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realization, in amity, good-fellowship and co-operation between the thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed or caste".

An Hon. Member: What about the concluding words?

Dr. Deshmukh: I am sorry to say that it has not been found necessary or possible to include the last words found in the constitution of the Visva-Bharati because they are likely to raise certain contentions and differences of opinion. My agreement with the hon. Minister is that I should not insist upon the inclusion of the last words, that is:

"and in the name of the One Supreme Being who is Shantam, Shivam, Advaitam".

The reason is that this was more or less a tenet of the Brahmo Samajists and to that extent it probably refers more especially to a particular section who believe in that particular sectarian part of religion or non-religion, whatever it is, and I agree fully

[Dr. Deshmukh]

with the hon. Minister—although I was very keen at first to include those words. The House does, I believe, wish to make it a point to have nothing which refers to a group of persons and which is not acceptable to everybody. Especially when we have everything else that precedes these words, I think, the meaning of all that we mean and the implications are absolutely apparent and therefore I hope the House would not insist upon the inclusion of these last words.

I would like to say a few words on this amendment. Yesterday I had expressed my dissatisfaction at the way in which the Bill was framed and I had also ventured the view that the spirit of Santiniketan and the Visva-Bharati, as the whole of India understands it, will not have really fertile ground to grow and prosper. By accepting this amendment a very large portion of our objection has been removed. Even so, I would have liked these objects to be embodied in the body of the Bill in clause 6 or elsewhere and not by way of a mere Schedule. I would have at least liked it to come at the beginning and not at the end of clause 6, but my consolation is that this is an advantage as against the utter omission of these objectives. So long as they are there I hope there will be some sponsor or worker in the field, some Vice-Chancellor, some *pradarshak* or some Rector or Visitor who will bear these objects in mind and who will aspire or strive to give effect to them. Even at this stage I would have liked that the whole University, the whole institution, was confined to nothing else but these objectives because in my view these objectives are not only broad enough, comprehensive enough and complete in themselves but they are really worthy of being embodied in any charter or in any constitution of an institution of this nature and quite self-sufficient in themselves.

That would be a sufficiently high ideal to strive for. No recognition, affiliation of any school or College and no conferring of degrees of the ordinary sort was necessary. The ideal that I would strive for as a result of the Santiniketan would be to create a haven, a sanctuary for saints, sages, the learned, the searchers after truth, philosophers, *Nayyayikas*, the Buddha bhikkus, the Jain philosophers, the Chinese monks, the Christian bishops, the Jewish rabbis and last but not the least, the Maulvis, the Maulanas, the Shastris and the Pandits. Even at this stage, I would urge that this institution confined only to these objectives should be regarded as one of the greatest national importance. Probably, twenty years ago we did not need such an institution so much. But under the present circumstances when the whole world is going mad after armament and destructive instruments of all kinds, only India can give a message to the world. Here we have an institution created by such a high personage as Rabindranath Tagore. What would be nobler than to construct something towards which the whole world can look for inspiration and guidance? I would much rather like that rupees ten crores out of the Gandhi Memorial Fund are set apart for this purpose, and instead of having the authority and control in the hands of the Government of India I would much rather prefer that the Government of India gave another rupees five crores and created a National Trust over which no Government will have any supervision or control. The whole world is agitated today and wants to strive to establish peace. If we throw open this institution to the whole world, we would probably get Rs. 50 or 60 crores from the free nations all over the world and we will be able to build something which is so grand and noble that the whole world may derive benefit from it. The U.N.O. has come and gone. (*An Hon. Member*: Not gone yet). Certainly, the way in which it has worked does not justify our hope that it is going to be of any use in the maintenance of world peace. It has already been failing in its duty and India has only complaints to make about it and nothing very much to gain from or congratulate the U.N.O. for. Hence, the necessity of building up this institution founded by Rabindranath Tagore is all the more. We can create through it a world force of thought and philosophy and dissuade the nations of the world from running a mad race of destruction which threatens one day to consume humanity. I would really have preferred not to make this institution a hum drum sort of an institution which we are doing at present. All the objects embodied in the Bill may be very good, desirable, advisable; but they can be easily separated and only the ideals laid down by Rabindranath Tagore should have been kept, because apart from anything else he insisted not merely on a particular plan of work but he laid emphasis on "the simplicity of the externals." He knew that the soul of philosophers and thinkers could not properly be housed in huge structures of cement, concrete and steel. It could only prosper if the surroundings answer the urges and stirrings of great soul. That is why he deliberately used the words "simplicity in externals". He did not want

surroundings of a very mundane nature which may spoil the harmony of the atmosphere of this place. I have no doubt he was right. Once you pass this Bill, all this will go. As soon as you create a University, you will want laboratories; hostels; buildings which modern science and modern living require. All the ideals for the fulfilment of which Rabindranath Tagore spent his whole life, all the things that constitute the kernel of the whole thing, may very well be missing from the institution as it will grow up under this Bill. It is from that viewpoint that I was urging that the original ideals and objectives were quite sufficient and there was no need to bring in any extraneous matters. If it was necessary that the leaders of this institution should have sufficient opportunity and powers to look after the students who are admitted, then let this be created into a separate University to which the West Bengal and Central Governments may give whatever funds they want, but for the administration of this institution there should be a National Trust over which no Government can have any control whatsoever. The people who are prepared to devote themselves to this institution should be completely free and independent to carry on its activities in any way they like.

I would not like to say anything more. I am thankful to the hon. Minister for accepting at least the incorporation of these objectives in the body of the Bill. I hope the House will also accept my amendment.

مولانا آزاد : واقعہ یہ ہے کہ جب ہم نے اس بل کا ڈرافٹ تیار کیا تو یہ آبجکٹو (objective) ہم لے رہے تھے - لیکن اس کے بعد جب اس پر غور کیا گیا تو خیال ہوا کہ جب یہ بل اس لئے لایا گیا ہے کہ جو ایک انسٹیٹیوشن موجود ہے — وشو بھارتی— جس کو رویندر ناتھ ٹیگور نے قائم کیا ہے - اسے ہم نیشنل امپارٹینس (national importance) کا انسٹیٹیوشن مانتے ہیں - تو اس کا مطلب یہ ہوتا ہے کہ یہ انسٹیٹیوشن جن کاموں کے لئے بنا ہے اور جس ٹھاٹھ پر کام کر رہا ہے اس کو ہم نے منظور کر لیا ہے - اور اس کو ہم قائم کر رہے ہیں - تو اس لئے اس کی ضرورت نہیں رہتی - لیکن جب میں نے دیکھا کہ یہاں بہت سے دوستوں کا خیال تھا کہ کسی نہ کسی روپ میں یہ آبجکٹو جو رویندر ناتھ ٹیگور نے ٹھہرائے تھے اس میں آجائیں تو میں تیار ہوگیا کیونکہ گورنمنٹ کو اس کے مقصد سے اتفاق تھا - لہذا میں اس کو مان لیتا ہوں -

[**Maulana Azad:** As a matter of fact when we prepared the draft of the Bill we were taking all these objectives in it. But after this when this draft came up for consideration, it was thought that it was not at all necessary because we were introducing a Bill for an institution which was already existing—the institution of Visva-Bharati established by Shri Rabindra Nath Tagore, which we have accepted as an institution of national importance; it only means that we have accepted the mode of its working as well as its objectives and that we are simply maintaining it. But when I saw that many of our friends were of the opinion that the objectives as laid down by Shri Rabindra Nath Tagore should come in it in one form or the other I readily agreed to it because the Government too agreed to these objectives. So I accept it.]

Mr. Deputy-Speaker: Amendments moved:

(1) For part (k) of clause 6, substitute:

> "(k) to do all such things as may be necessary, incidental or conducive to the attainment of the objects of the University, in particular the attainment of the objects set out in the First Schedule for which institution known as Visva-Bharati was founded by the late Rabindranath Tagore or any of them".

(2) Before the existing Schedule insert new Schedule as the First Schedule, and renumber the existing Schedule accordingly:

[Mr. Deputy-Speaker]

"THE FIRST SCHEDULE

[See Section 6(k)]

(The objects for which the late Rabindranath Tagore founded the Visva-Bharati at Santiniketan).

(i) to study the mind of Man in its realization of different aspects of truth from diverse points of view,

(ii) to bring into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity,

(iii) to approach the West from the standpoint of such a unity of the life and thought of Asia,

(iv) to seek to realise in a common fellowship of study the meeting of the East and the West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres, and

(v) with such ideals in view to provide at Santiniketan aforesaid a Centre of Culture where research into and study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian and other civilisations, may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realization, in amity, good-fellowship and co-operation between the thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed or caste."

Shri Kamath: I beg to move:

In the amendment moved by Dr. Deshmukh, in part (v) of the First Schedule, at the end, add:

"and in the name of the one Supreme Being who transcends all such differences and antagonisms".

Shri Harihar Nath Shastri (Uttar Pradesh): Compulsory recognition of God.

Shri Kamath: The amendment moved by my hon. friend Dr. Deshmukh is a laudable and worthy amendment in connection with this Bill. Before I come to my own amendment I will say a word or two with regard to the amendment moved by Dr. Deshmukh. In the last part, that is (v), I find that the Zoroastrian culture or religion has been omitted. The famous *Jana Gana Mana* of Gurudev definitely and explicitly refers to Zoroastrian along with the other religions mentioned there.

"हिन्दू, बौद्ध, सिक्ख, जैन, पारसी, मुसलमान, क्रिश्चियन" ।

I, therefore, suggest that the word "Zoroastrian" also be added to the other words included here, Hindu, Buddhist, Jain, Islamic, Sikh, Christian, etc.

Dr. Deshmukh: It comes in the "other civilizations".

Shri Kamath: It should not be, because India has been a meeting-ground of all the civilisations, including Parsi or Zoroastrian and it should find a place along with the others mentioned here.

Then the word "Buddhist" may be correctly spelt. It is wrongly spelt here. That is, however, a minor thing which I leave to the draftsman.

Coming to the amendment moved by me just now, I fail to see why this very vital part of the objectives as contemplated, as envisaged by Gurudev Tagore should be at all omitted from this new clause. Dr. Deshmukh did not give, to me at any rate, very convincing reasons for the omission suggested by him. After all what are we doing in this Bill? We want to keep alive the spirit, the tradition and the entire atmosphere that was created therein by Gurudev from as long back as 1902. It may be that some of us may have our own creed, may have our own religious point of view; but the Bill concerns itself solely with the Visva-Bharati at Santiniketan and if we are honest and true to the memory of Gurudev we should keep alive that spirit. The very inspiration of Santiniketan came to Gurudev from an Upanishadic hymn, and it was only after he attained to the sense and the intuitive knowledge of the Infinite and the Supreme Being that he took steps to constitute or establish the Visva-Bharati at Santiniketan. It may be that we are a secular State. But I am afraid that we are making a fetish of the secular State. What we should do in this connection today is to see how far we are going to preserve, maintain and promote the spirit that animated Gurudev. We are taking into our custody, under our protection the Visva-Bharati University at Santiniketan. But what is the use of taking only the externals without

the spirit, the inner spirit that animates the whole structure, the whole institution. If we throw out this thing, it would only mean that we are taking the shell without the kernel and I for one would go so far as to suggest that we shall be false to the memory of Gurudev if we delete this important part of the objectives as envisaged by him. I would even say that it would be an insult to the memory of Gurudev who among the very few, handful, of thinkers, brought about a spiritual renaissance which was followed subsequently by a political renaissance. Just because we hold certain different views, we should not insult the memory of Gurudev. I, therefore, suggest that if you really want to maintain and promote the spirit that animated Gurudev when he founded the Visva-Bharati at Santiniketan, you would do well to include this particular part of the objectives which had been omitted by Dr. Deshmukh. If we do not do that we miss the whole tenor, the whole spirit of the life of Gurudev. He moved and lived and had his being in God and it is no exaggeration to say that he was a man of God and he walked with God. If we are going to keep alive his institution, his Visva-Bharati, are we to do it by imposing, or thrusting, our own predilections and prejudices into that University? Or are we here to promote his ideals and nurture them as he would have wished us to do? If you are not prepared to promote the spirit that animated him, better wash your hands of this University and this Bill. I, therefore, move that at the end of part (v) the following be added:

> "and in the name of the One Supreme Being who transcends all such differences and antagonisms".

I am not particular about including the words "Shantam, Shivam, Advaitam" because they are in Sanskrit, and may not quite fit in here.

Mr. Deputy-Speaker: Is not "Siksha Samiti" Sanskrit? Many Sanskrit words have been used here.

11 A.M.

Shri Kamath: But not in this particular amendment, Sir. I may even stop with "One Supreme Being". I do not want to add anything further. I have no time to suggest any amendment because Dr. Deshmukh changed it at the last moment. I would therefore suggest that the words "and in the name of the One Supreme Being" be added.

Mr. Deputy-Speaker: What is the reaction of the hon. Minister? Is there any objection on the ground of the Constitution?

مولانا آزاد : جناب میں آپ سے یہ کہونگا کہ یہاں سوال آبجیکشن کا نہیں ہے - کسی شخص کو بھی انکار نہیں ہے کہ خدا کے نام سے کام کرے - دیکھنا یہ ہے کہ جس جگہہ یہ چیز رکھی جاتی ہے اس جگہہ یہ سجتی ہے اور اُس کے لئے وہاں ٹھیک جگہہ ہے - مطلب یہ تھا کہ وشو بھارتی کے آبجیکٹس جو رویندر ناتھ ٹیگور نے قرار دئے تھیں وہ یہاں رکھے جائیں - چنانچہ وہ ساری چیز آگئی ہے - اب اُس چیز کے بعد انہوں نے یہ چیز رکھی تھی جیسا مسلمانوں کا قاعدہ ہے کہ وہ کہتے ہیں "بسم اللہ الرحمن الرحیم" - یعنی خدا کے نام پر شروع کرتے ہیں تو یہ اچھی بات ہے - لیکن آپ جب ایکٹ بنا رہے ہیں اور اس کے شڈیول (schedule) میں آپ اس کے آبجیکٹس رکھ رہے ہیں تب میں آپ کو توجہ دلاؤنگا کہ اس جگہہ یہ چیز سجتی نہیں - زیب نہیں اور اس لئے میرا اختلاف ہے -

دوسری چیز ان کی یہ ہے کہ جہاں یہ ہندو بدھسٹ - سکھ جین وغیرہ سب نام دئے گئے ہیں وہاں زورواسٹرئن کا بھی نام ہونا چاہیئے - ٹھیک ہے - اس سے کوئی اختلاف نہیں تھا - لیکن یہاں وہ چیز رکھ رہے ہیں جو خود رویندر ناتھ ٹیگور نے

[مولانا آزاد]

رکھی تھی - انہوں نے ضرورت نہیں سمجھی کیونکہ اس کے بعد یہ کہہ دیا کرشچن ایند اور سولیزیشن (christian and other civilization) اور اور سولیزیشن میں وہ سب آگئے ہیں اس لئے میں سمجھتا ہوں کہ انہوں نے جس روپ میں یہ چیز رکھی ہے اسی روپ میں ہمیں رکھنی چاہیئے -

[**Maulana Azad**: Sir, I would tell you that there is no question of objection at all. Nobody is against it if work is done in the name of God. But we have to see whether anything befits a particular place. The purpose was that the objects of the 'Visva-Bharati' as laid down by Shri Rabindra Nath Tagore should be kept. So much so that all those things have been covered. And now in the end he had kept these words; just as it is a rule with the Mohammedans to chant the words *"Bismillah-ul-rehmanurahim"*, in other words they invoke the name of God before they begin any work, and indeed it is a good thing. But now when you are framing an Act and are keeping its objects in its Schedule, I would like to draw your attention to this fact that this thing does not suit there, is not befitting, and so I differ on this point.

The second thing in it is that where the words Hindus, Buddhists, Sikhs, Jain and all other names have been mentioned, mention of Zoroastrians too should have been made in it. It is all right. There was no difference on this point. But we are laying down that thing here which Shri Rabindra Nath Tagore had himself kept in it. He did not think the necessity of mentioning it because he put down the words "Christians and other civilizations" after it and as such all these come in the words "other civilizations". Therefore I think that it should be kept in that very form in which it has been laid down.]

Mr. Deputy-Speaker: Amendment moved:

In the amendment moved by Dr. Deshmukh, in part (v) of the First Schedule, at the end, add:

"and in the name of the One Supreme Being".

Shri Kamath: That is enough.

Mr. Deputy-Speaker: The other words are omitted. He need not leave it to me. If he wants, I will place that also before the House.

Shri Kamath: It may be omitted. This will do.

Shri Jhunjhunwala (Bihar): I also want to move an amendment that the wording should remain as it was proposed first in the body of Dr. Deshmukh's amendment and that no word should be taken out of it.

Mr. Deputy-Speaker: That is the words *"Shantam, Shivam, Advaitam"*?

Shri Jhunjhunwala: Yes, Sir.

Mr. Deputy-Speaker: Then somebody must move it.

श्री झुनझुनवाला: I beg to move:

In the amendment moved by Dr. Deshmukh, in part (v) of the First Schedule, at the end, add:

"and in the name of the One Supreme Being who is Shantam, Shivam, Advaitam".

जिस समय हमारे शिक्षा मंत्री जी ने यह बिल (Bill) इस संसद् के सामने रखा तो आप ने यह कहा कि इस बिल के द्वारा मैं गुरुदेव की देन विश्व भारती को राष्ट्रीय महत्व देना चाहता हूं। मौलाना साहब ने कहा कि महात्मा गांधी ने अपनी मृत्यु के कुछ दिन पहले उन से यह कहा कि हमारे गुरुदेव की जो अमानत है उस को आप अपनाइये। जब उन्होंने यह कहा कि महात्मा गांधी के आदेश के अनुसार मैं यह बिल आप लोगों के सामने पेश कर रहा हूं, तो मैं बड़े दुःख के साथ कहता हूं कि तब तक मैं ने इस बिल को अच्छी तरह से पढ़ा नहीं था। परन्तु जब मैं ने इस बिल को पढ़ा और सारे बिल को देखा तो मुझे ऐसा लगा कि जो हमारे पूज्य मौलाना साहब यह कहते हैं कि मैं गुरुदेव की रूह को रखते हुए और महात्मा गांधी के आदेश को सामने रखते हुए इस बिल को लाया हूं, इन दोनों में से कोई बात भी इस बिल में नहीं

है। ऐसा मालूम हुआ कि केवल यूनिवर्सिटी (University) का नाम दे कर इसे अपनाना चाहते हैं। यदि यह बिल जिस रीति से लाया गया था उसी तरह से रह जाता तो मुझे बहुत बड़ी मायूसी होती क्योंकि थोड़े ही दिनों में विश्वभारती से गुरुदेव की रूह खत्म हो जाती और जो अन्य यूनिवर्सिटियां हैं उन्हीं की तरह यह भी हो जाती जिन के बारे में पूज्य महात्मा जी यह कहते आये थे कि यह यूनिवर्सिटियां तो केवल किरानी और ऐसे ही आदमी पैदा करने के लिये हैं जो कि इम्पिरियलिस्टिक (imperialistic) गवर्नमेंट के खास काम के लिये होते हैं। महात्मा गान्धी के विचार में इन यूनिवर्सिटियों में वह रूह देने की बात थी। मैं ने तो यह समझा था कि पूज्य मौलाना साहब इस बिल के द्वारा कोई ऐसी चीज़ लावेंगे कि जो हमारी जितनी यूनिवर्सिटियां हैं उन सब में पूज्य गुरुदेव की रूह को डाल देंगे परन्तु इस बिल में तो, जैसा मैं ने पहले कहा, उस रूह का कोई ठिकाना नहीं था। कल जब हमारे मित्र डाक्टर देशमुख ने अपने व्याख्यान में कुछ बातें कहीं उस पर शायद मौलाना साहब और जो इस बिल के लाने वाले हैं उन की समझ में आया कि इस क्लाज़ (clause) का इस में जोड़ना बहुत ज़रूरी है। जब मैं ने आज प्रातःकाल यह अमेंडमेंट (amendment) देखा तो मुझ को कुछ सन्तोष हुआ कि हां अब उस रूह के रहने का कुछ ठिकाना हुआ है। लेकिन मेरी समझ में नहीं आया कि हमारे डाक्टर पंजाबराव भाई जो असली रूह है उस रूह को अपने अमेंडमेंट से क्यों निकाल रहे हैं। यह कोई मामूली बात नहीं है। आज कल हम लोगों में यह बात चल गई है, चाहे डर के मारे चाहे दूसरों को खुश करने के लिए, कि जो असली सत्य है उस असली सत्य को रखने की हिम्मत नहीं है। उस असली सत्य को सत्य की भावना से रखने की हम लोगों में हिम्मत नहीं है। लोग सत्य चीज़ को सत्य कहने में डरते हैं। केवल बाहर से हम सब देशों के दर्शन शास्त्र और धर्म शास्त्रों को एक रूप दे कर एकता लाना चाहते हैं। परन्तु हर एक धर्म में जो असली रूह रहती है, उस रूह को कायम रखने के लिए जब बात आती है, तो हम लोग कह देते हैं कि नहीं इस चीज़ को तो हटा देना चाहिये और जो सब बातें हैं, वह सब बातें रहने देना चाहियें, अतएव मेरे में जितना भी बल है, उस बल के साथ मैं यह कहूंगा कि यदि आप को पूज्य गुरुदेव के नाम से कोई काम करना है, कोई भी यूनिवर्सिटी कायम करनी है, तो विश्वभारती में उन गुरुदेव की जो रूह थी, जो स्पिरिट (spirit) थी, उसे कायम रखना चाहिए। यदि आप उस रूह को कायम नहीं रखना चाहते हैं, तो इस बिल को रह दीजिये कि हम नहीं लाना चाहते, वह अच्छा है। बनिस्बत इस के कि इस रूह को यहां से हटा कर आप गुरुदेव के नाम से यह चीज़ करें और मैं उस के लिए क्या कहूं, कि आप ऐसा कर के गुरुदेव की अमानत को अपनाने के बदले उसे मिटा रहे हैं। यह बात अच्छी नहीं है। आप में बल होना चाहिये कि यदि आप यह कहते हैं कि आप उन गुरुदेव की रूह के अनुसार यह बिल लाना चाहते हैं, तो उस रूह को हटा देने का आप को कोई भी हक नहीं है। मैं यह नहीं जानता कि यह सब शब्द ठीक ठीक उस में थे कि नहीं और इसी लिए मैं ने अपने भाई श्री पंजाबराव देशमुख से पूछा था कि यह ठीक है या नहीं और जब यह शब्द इस में हैं तो

[Shri Jhunjhunwala]

इन शब्दों के बिना यह बिल मेरी समझ में हम लोगों को पास करना चाहिये।

[*English Translation of the above speech*]

Shri Jhunjhunwala: I beg to move:

In the amendment moved by Dr. Deshmukh, in part (v) of the First Schedule, at the end, add:

"and in the name of the One Supreme Being who is Shantam, Shivam, Advaitam".

The hon. Minister of Education while moving this Bill in Parliament said that through this Bill he simply wished to give national importance to Gurudev's trust, Visva-Bharati. The hon. Maulana Sahab disclosed that Mahatma Gandhi, a few days before his death, had asked him to assume responsibility of Gurudev's trust. I regret to say that I had not gone through the entire Bill until the hon. Minister declared that he was bringing this Bill in accordance with Gandhiji's desire. But later, when I read this Bill in detail I felt none of these two things was there. It appears that he wants to adopt it by only giving it a form of university. Had this Bill been allowed to remain in the form in which it was brought, it would have pained me, for within only a few days the great spirit that was animated by Gurudev would have disappeared from Visva-Bharati and the institution would have become like those universities about which Mahatma Gandhi used to say that they were only meant for producing clerks and such other persons who got employed in the then imperialistic Government. Mahatma Gandhi wanted these universities to be inspired by that spirit. I was expecting the hon. Maulana Sahab to make such provisions in the Bill as might enable the other universities to be inspired by such spirit of Gurudev. But, as I mentioned earlier, the Bill did not have any such provision. Yesterady when my friend Dr. Deshmukh dealt with some points in his speech, the hon. Maulana Sahab and other supporters of this Bill probably realised that it was necessary to add that clause to this Bill. Again, this morning when I went through this amendment, I felt satisfied for, after all, some scope had been provided for inculcating that spirit. But I am at a loss to understand why my friend Dr. Deshmukh is deleting from his amendment the very spirit of it. It is by no means an ordinary thing. Nowa-days a general tendency is found among us, be it due to any fear or the habit of appeasing others, that we do not have enough courage to utter the real truth. We even do not dare to utter truth in the spirit of truth. We are afraid to call a spade a spade. We merely pretend outwardly to bring a unity between the philosophies and religions of all other countries but do not make sincere efforts to achieve that end. When it comes to maintaining the real spirit which obtains in every religion, we propose its omission without effecting any change in other remaining things. I will, therefore, suggest with all the force at my command that if in the name of Gurudev any task is to be performed or any university is to be established, the spirit that animated Gurudev should be kept alive. In the absence of that spirit, it would be better to withdraw the Bill itself than to do such a thing in the name of Gurudev after deleting its very spirit. I for one would go so far as to say that by doing so they are instead of looking after his sacred trust are betraying it. This is not good. If we really wish to bring the Bill in keeping with the spirit of Gurudev, let us have courage enough to declare that they have no right, whatsoever, to delete that spirit. I did not know whether or not these words were contained therein and, as such, I had to enquire of my friend, the hon. Shri Panjab Rao Deshmukh, whether these words were there. Now that it has been ascertained that these words were there, I think this Bill should not be passed by us till of course, these words are not included.

Mr. Deputy-Speaker: Amendment moved:

In the amendment moved by Dr. Deshmukh, in part (v) of the First Schedule, at the end, add:

"and in the name of the One Supreme Being who is Shantam, Shivam, Advaitam".

Prof. K. T. Shah: I have accepted in general the substitution of this for the objects clause that I had proposed myself. The necessity of a definite objects clause appeared so very great in my eyes that I was surprised that the draftsman had omitted it altogether. I am glad, however, that subsequently good sense has prevailed, and for once at least, the infallibility of this Government has been recognised as not to be so universal as it is claimed to be; and that amendment of their own proposals is possible, of course, by those whom they inspire or who inspire them. I am glad, therefore, that the objects clause is to be added specifically, and it is to be added in the name of the original founder of this institution.

I agree that there may be difficulties with regard to the last words in this objects clause as drafted by Gurudev for reasons which we now generally combine in the words 'Secular State'. For my part I feel that there may be some force in it. But if you claim that these objects are as drafted and maintained by the founder and if you demand our support for this, then I am moving my motion. If you demand my support on the ground that they are those drafted by Gurudev himself, then I submit it is a sacrilege for you to omit those very words with which you may not agree and if you are going to keep his very words, then you have no right to commit this sacrilege. Whatever my personal opinion may be, I am prepared to accept this in substitution of the amendment drafted, provided you give them in the full text and not take liberties with them. I refer for example to the omission or the absence of the two items which I particularly mentioned in my objects clause, namely the need for discipline and the mutual co-operation and this I cannot press for the simple reason that this form is much superior and much wider and therefore, I take it that it would include also the aim that I had in my mind, when I suggested the amendment in my words. I repeat that if you put all the amendments and demand support from this House on the ground that they embody the founder's spirit and his essence and his own soul, I suggest that you have no right to mutilate them in the manner that you are doing. I submit, therefore, that the addition proposed by my hon. friend Mr. Jhunjhunwala should also be included in the amendment and on that condition, I am willing to forego my amendment.

Dr. S. P. Mookerjee: The amendment which has been proposed by Dr. Deshmukh will clear up certain doubts which were in existence in the minds of Members of this House and indeed in the minds of many people outside. Knowing as I did the intention of the hon. Minister, I had during the last few weeks, personally discussed with many people whom I met when they expressed their misgivings as regards the ultimate results which may follow the establishment of a statutory University at Santiniketan. The fear generally expressed was that the University might become just a stereotyped institution of the like that we have in different parts of the country. I know that the Maulana Sahib was anxious from the beginning, as in fact he has made it abundantly clear today, that the intention of Government is to maintain intact the great ideals for which the founder stood. For that reason the clarification of the objectives in the words of the founder himself is essential. I knew personally how the mind of Rabindranath Tagore worked with regard to Government control and Government interference regarding Visva-Bharati. As you know, Sir, years ago the institution at Santiniketan was completely independent and I vividly remember the day when he came to meet my revered father who was then in charge of the affairs of the Calcutta University and made a suggestion as regards possible co-operation between Calcutta University and Visva-Bharati, maintaining intact the complete academic freedom of Visva-Bharati. Although the Indian Universities Act did not make such co-operation possible. Yet a certain device was made and Visva-Bharati has worked during the last 30 years as an institution where work of a special kind was being accomplished and at the same time its students were being permitted to sit at the examinations of the University of Calcutta. Rabindranath's great fear was that if the University came under official control, then its very purpose would become difficult of accomplishment. In fact, as he said in one of his great speeches, its soul was likely to be destroyed. Those who are acquainted with his great writings know of that story which he wrote of a bird which was kept in a golden cage, beautifully served but not allowed to go out of the cage and how money was lavishly spent on the maintenance of the golden cage which was studded with jewels and how fruits not fresh from the nature's garden but artificial foodstuff were brought into the cage so that the bird might develop its own life as the king thought it should. Later on everyone was anxious about the external features of the cage but the poor bird had died and no one took any notice of it. That is how he described the system of education prevalent in this country. He abhorred nothing more than external restrictions and regimentation. It is for this reason that we have to be extremely careful that the objectives of this University should be very clearly laid down by statute and also a constitution should be given to it which would enable it to function properly and make it impossible for any Government to interfere with its internal working.

Speaking about the objectives, I greatly welcome that the very words that the poet used should form part of the statute. Like Dr. Deshmukh, I would have very much liked if this clause had gone into the body of the Act itself and not relegated to the

[Dr. S. P. Mookerjee]

schedule. If you want to do a thing, do it properly; do it with grace; do not do it with any mental reservation whatsoever. What was the hesitation in putting those words in the Act? I have not been able to discover any reason. Again, while you put it in the schedule, you deliberately omit the last few words. Why have you done it? I have been asking myself, and I would appeal to Maulana Sahib to look into the matter more carefully and if possible revise the decision which he has taken on behalf of Government. What is it that we are afraid of? Is it because we have said that ours is a secular State, we should not mention Supreme Being anywhere in any constitutional document?

Dr. Deshmukh: Without any name: He is not called a Deva or Allah.

Dr. S. P. Mookerjee: That was what I was going to say. Apart from the mere mention of the Supreme Being, as the Maulana Sahib put it before us, just now, is it really necessary that these particular words should remain there? I would like to address myself on this point. First of all, as has been emphasised by one or two speakers, it is not for us to edit the objectives of the founder. We have no right to do that. If you say that you do not accept the objectives, do not pass the Bill, and say Government is not prepared to pass the Visva-Bharati Bill on the model that Rabindranath Tagore thought should be its objective or ideal.

Secondly, apart from the theoretical approach to the problem, to my mind, it is vital that these words should be there. Now, look at the clause as it stands minus those words. It refers only to the external activities concerning the study of religions, art, culture, architecture, philosophy, literature of so many great civilisations and an effort to discover a unity amongst them. That will be the external activity of scholars and professors and others who would be prepared to work in this great untrodden field. But, with what mental objective will this work be carried on? Knowing the little that I do of the writings and intentions of Rabindranath Tagore, the great stress which he laid at every stage was not merely on the material pursuit of these great studies, but also the spirit in which those studies should be undertaken. It is this spiritual background which it was his dream and ambition to bring into the orbit of the University. That must be the chief characteristic of an institution like the Visva-Bharati. Otherwise, it is meaningless. You can have other Universities where similar formal studies will be made, studies of comparative religion, of comparative art, comparative literature, comparative architecture and so on. But, the new element in the study of these, where Hindus, Muslims, Christians, Sikhs, Jains, and people drawn to Santiniketan from all parts of the civilised world would meet and discuss amongst themselves the great principles underlying their own studies, will be the spirit in which these studies will be undertaken and that is one of the very important objectives of this University. Therefore, I would most humbly request the Education Minister that he should make no effort to edit the objectives.

As I read the amendment of Dr. Deshmukh, I find he simply says the objectives as were declared by Rabindranath Tagore be embodied in the Schedule—we are not doing anything more and anything less. Therefore, if you try to edit or omit a portion which in my humble opinion is a vital portion, I believe, it will be doing an act of sacrilege. I know Maulana Sahib's intention as he has made it abundantly clear in respect of a number of amendments where he did not take up any formal attitude at all. Quite rightly and as becoming a scholar and thinker of his eminence, he was prepared to come forward and say that in respect of all these matters, it was his desire that the University should reflect the ideals and thought of Rabindranath Tagore. For this reason, I very strongly urge that the objectives should be left exactly as they were pronounced by the founder without any alteration whatsoever.

As I said that the condition of success of a University at Santiniketan will not only be the acceptance of the objectives for which the University stood, but also the giving of a constitution which will enable it to function properly. Here, I am not without misgivings. When I look at the structure of the constitution, frankly speaking, I do not like the large powers of control which have been vested in the Visitor, Who is this Visitor? The President of the Indian Republic. Will he act on his own responsibility? Obviously not. He will have to act on the advice of the Education Minister and his advisers. This means that you bring this institution practically into the arena of party and political controversy. I am not suggesting that the Government should have no control whatsoever. So far as the general financial administration of any institution goes, obviously, when the State grants funds for the purpose of working it, it will be its duty to ensure

that the money given to the institution is properly spent and spent for the purposes for which the grant was made. Even with regard to academic policy, it may be the responsibility of the Government periodically to have examined the working of statutory institutions in order to find out whether the purposes for which such an institution had been established were being properly carried out, a responsibility which could only be undertaken by persons who are competent enough to sit in impartial judgment over the activities of such an institution. That happens in England which very zealously guards the freedom of its Universities, where Royal Commissions sit from time to time in order to find out how the working of the institutions is going on and how far they advance the national interests. But, you have proposed to clothe the Visitor with powers to approve of the statutes and also with the overall power to supersede any ordinances which will lay down conditions for study and research, etc., vesting of such complete arbitrary powers including the vetoing of ordinances is not desirable and not consistent with the spirit of the scheme itself. I shall not go into details. When those clauses come up for discussion, I hope we will have a further opportunity of discussion and we may make suitable changes with the help and under the guidance of the Education Minister himself. Here is a case where there is complete agreement on all sides inside the House and also in the country generally. This great experiment that Rabindranath Tagore made unaided, unhelped, and for which no support came from his countrymen in the days of its beginning, is today receiving statutory recognition at the hands of our Government and at the hands of our Parliament. I believe that that is a great advance, for which the Education Minister will legitimately feel proud. But, I would humbly request you not to do anything which may not only destroy, but even impair the efficiency of this institution or make the attainment of the objectives for which the founder stood difficult. A few days ago, it was given to me, and you were also there, to see the Sri Aurobindo Asram at Pondicherry, call it an international University, where work of a different kind is being done. A great experiment is being made, not according to the stereotyped work with which we are familiar. There will be nothing but good to the country and to the civilised world if such institutions are given statutory recognition and State patronage, and given the fullest freedom to carry on their activities in a manner which will not only redound to their credit, which will not only advance the great objectives which their illustrious founders have had, but also do credit to the entire civilised humanity.

And lastly, as Rabindranath Tagore always used to say, freedom must be the very breath and life of this institution. We should do nothing to destroy that freedom or do anything to regiment the working of this institution. I am fully aware that even though you may pass this Bill, and you lay down with clarity the conditions for keeping its constitution free and unfettered, everything will ultimately depend on how far Visva-Bharati succeeds in collecting within its doors the right type of men and women to carry out the work of the institution. Theirs will be a great responsibility. And if Visva-Bharati attracts the men and women of the right type—and they are not easily available—they by their concerted and united efforts and harmonious endeavours can succeed in making this Bill actually effective. It is only then that our purpose will be served. That is a responsibility which we are throwing on Visva-Bharati; and I have not the least doubt in my mind that with the co-operation of all, although it is situated in one corner of India, with the co-operation of all people from all parts of India and the great thinkers and savants from the different parts of the world, we will be able to make this institution worthy of its name.

पंडित ठाकुर दास भार्गव : जनाब डिप्टी स्पीकर साहब, मैं जनाब मौलाना साहब को मुबारकबाद देना चाहता हूं कि उन्होंने कुछ मेम्बरान के खयालात का लिहाज कर के उस अमेन्डमेन्ट (amendment) की जो डा० देशमुख साहब ने पेश किया है मंजूर करने का अपना इरादा जाहिर किया है।

इस से पहले जैसा मैं ने अर्ज किया इस बिल (Bill) में हमारे बुजुर्ग डा० रबीन्द्र नाथ टैगोर की असली मंशा का ज्यादा असर नहीं मालूम होता। इस के अंदर जो असली चीज होनी चाहिये थी और जिस की हम उम्मीद करते थे उस की तरफ से मैं बिल्कुल मायूस हूं। हम उम्मीद तो यह करते थे कि इस जमाने

[पंडित ठाकुरदास भार्गव]

के कृषि के लिए जो मेमोरियल (memorial) कायम किया जा रहा है, उस के अन्दर ऐसी निराली चीज होगी, वह फिलवाक्या, जैसा यूनिवर्सिटी (University) का नाम है, जैसा विश्व का नाम है उसी तरह से उस के अन्दर कोई ऐसी आलमगीर चीज़ होगी, जो बाक़ी और यूनिवर्सिटीज़ से निराली होगी। खुसूसन जब इस बिल को चलाने वाले हमारे ऐसे बुजुर्ग हैं जो कि मशहूर आलिम हैं और हर एक चीज़ को खुद अच्छी तरह समझते हैं तब हमें इस चीज़ की और भी ज्यादा उम्मीद थी। लेकिन मुझे कहने में कोई भी ताम्मुल नहीं कि इस बिल को पढ़ कर मुझे सख्त मायूसी हुई है। मैं इस बिल के अन्दर वही स्टैट्यूट (statute) वही रेगुलेशन (regulation) वही आर्डिनेन्स (ordinance) और उसी रूह को देखता हूं जो और युनिवर्सिटियों में होते हैं। मैं समझता था कि जैसा आईडियल (ideal) हमारे डाक्टर साहब ने आज हमारे बुजुर्ग श्री रवीन्द्रनाथ टैगोर का पेश किया है उस से कीपिंग (keeping) में यह सारा का सारा बिल होगा और उस के अन्दर ऐसी चीज़ होगी जिस के अन्दर खुदमुख्तार फैसलों का युनिवर्सिटी को पूरा अख्तियार होगा। जब मैं इसे पढ़ता हूं तो देखता हूं कि जहां तक शिक्षा समिति का सवाल है उस को न आर्डिनेन्स बनाने का अख्तियार है, उस को न कोई स्टेट्यूट बनाने का अख्तियार है और अगर सच पूछें तो उसे शायद रेगुलेशन बनाने का भी अख्तियार नहीं है क्योंकि वहां अथारिटी (authority) का लफ्ज़ दिया हुआ है। जब मैं उस को देखता हूं तो जो पावर्स (powers) उस में विजिटर्स (visitors) को दी गई हैं उसे पढ़ कर हैरान हो जाता हूं कि आया यह युनिवर्सिटी इस किस्म की है कि जिस के अन्दर सारी दुनियां के मज़हबों का तत्व निकाल कर, उस का इत्र निकाल कर दुनियां के अन्दर फैलायेगी या इस तरह की यूनिवर्सिटी है जैसे बनारस की हिन्दू युनिवर्सिटी है या अलीगढ़ की मुसलिम युनिवर्सिटी है।

कल मौलाना साहब ने फरमाया था कि यह अजीब यूनिवर्सिटी है जिस के अन्दर दरख्तों के नीचे तालीम दी जाती है, जिस के अन्दर सीमैन्ट और स्टील (steel) का ज्यादा काम नहीं है। लेकिन इस बिल के अन्दर तो मुझे स्टील और सीमैन्ट ही नज़र आता है। वह रूह नहीं नज़र आती है जो उस के अन्दर होनी चाहिये थी। कल मुझे यह ख़तरा था कि यह जो चीज़ आज इस पैदा कर रहे हैं वह शुरू से ग़लत है और जो चीज़ गलत बुनियाद पर होती है वह सुधर नहीं सकती है। लेकिन मुझे आज खुशी है कि इस के अन्दर कम से कम रवीन्द्र नाथ टैगोर के वह अल्फाज़, वह लिविंग वर्डस (living words) जो इस बिल का एक रिडीमिंग फीचर (redeeming feature) है, वह इस से शामिल कर लिये गये हैं और मैं उम्मीद करता हूं कि उन के शामिल कर लेने से आज नहीं तो आइन्दा कोई शख्स ऐसा निकलेगा जो इन अल्फाज़ को असली शक्ल देगा। इस देश में दुनियां के लिये एक निराली युनिवर्सिटी जारी करेगा। दुनियां के सारे मज़हब सचाई के इस मेम्बे की तरफ देख कर कह सकेंगे कि जो पोलिटिकल यू० एन० ओ० (Political U.N.O.) है वह तो लेक सक्सेस में है और जो स्पिरिचुअल (spiritual) यू० एन० ओ० है वह हिन्दुस्तान में है और इस युनिवर्सिटी में है। मैं चाहता हूं कि जो युनिवर्सिटी डा० रवीन्द्र नाथ टैगोर के नाम से बनती

है वह दुनियां की एक स्पिरिचुअल यूनिवर्सिटी बन जाय जिस में से वह शोआयें निकलें जो दुनियां को मुनव्वर कर दें। लेकिन इस बिल के अन्दर वह रूह दिखलाई नहीं देती।

इस के बाद मैं एक दूसरे सवाल को लेता हूं और यह अर्ज करना चाहता हूं कि मैं मौलाना साहब और कैबिनेट (cabinet) की मुश्किलात को अच्छी तरह समझता हूं। मैं समझ सकता हूं क्यों वह इन तीन अल्फ़ाज़ को इस बिल के आबजेक्टिव्ज़ (objectives) में नहीं रखना चाहते। वह तीन अल्फ़ाज़ हैं: शिवम्, शान्तम् और अद्वैतम्। मैं उन साहबान से जो इस के लिये ज़ोर दे रहे हैं पूछना चाहता हूं कि यह अल्फाज़ इस में ज़रूर रक्खे जायं ऐसा क्यों कहा जाता है। शेक्सपीअर ने खुद कहा है कि व्हाट इज़ देअर इन ए नेम (What is there in a name)। सारे आबजेक्टिव को देने के बाद अगर इन अल्फ़ाज़ को कि इन दि नेम आफ सो ऐंड सो (In the name of so and so) हटा दिया जाय तो क्या आप बाकी सारे अल्फ़ाज़ का जो असर है उस को कम कर देंगे। मेरी राय में हर्गिज़ नहीं। मेरे ख्याल में अगर यह तीन अल्फ़ाज़ यहां पर न भी हों तो भी हम किसी तरह से इन अल्फ़ाज़ की रूह को, उन की लिविंग फोर्स (living force) को, उन की गरमी को कम नहीं कर सकते। सवाल सिर्फ यह रह जाता है कि एक चीज जो उस में है, उस के हटा दिये जाने से उस के अन्दर कोई बुरी चीज़ नहीं पैदा होती। जैसे हमारे झुनझुनवाला साहब ने अभी फ़र्माया कि उस में कमी हो जाती है, जहां तक मेरा सवाल है मुझे कोई ताम्मुल नहीं है इन तीन अल्फ़ाज़ को रहने देने में यानी शिवम्, शांतम् और अद्वैतम् को। यह किसी मज़हब के बखिलाफ नहीं हैं, सारे मजहबों के आबजेक्टिव में जो चीज़ है उस की स्पिरिट (spirit) को इन अल्फ़ाज़ से नुक्सान पहुंचता है वह मैं मानने के लिये तैयार नहीं हूं। हमारे कामत साहब ने इन अल्फ़ाज़ को न रखने की पुरजोर मुखालिफ्त की, लेकिन मैं इन विश्वासों को होते हुए भी गवर्नमेंट की दिक्कत को महसूस करते हुए समझता हूं कि जहां तक गवर्नमेन्ट का सवाल है, वह कह सकती है कि अद्वैतम् के कई माने हो सकते हैं। अद्वैत उस को कहते हैं जिस की दूसरी मिसाल न हो। आप की खिदमत में, जनाब वाला, मैं क्या अर्ज करूं। आप तो खुद ही संस्कृत के विद्वान हैं। आप अच्छी तरह से जानते हैं, लेकिन साथ ही आप जानते हैं कि अद्वैतवाद की दूसरी डाक्टरिन (doctrine) भी है जिस के सब लोग पैरो नहीं हैं। आज हम एक ऐसी युनिवर्सिटी बना रहे हैं जो नैशनल इम्पार्टेन्स (national importance) की चीज़ है, जिस में सारे दुनियां के मज़हबों का निचोड़ निकाल कर एक जगह ला देने का जिक्र है, हो सकता है कि उस को दूर खींच कर किसी ऐसी डाक्टरिन में इस्तेमाल किया जाय जिस के लिये कई शख्स एतराज़ कर सकते हैं। तो आखिर हम क्यों कोई ऐसी चीज़ करें। दरअस्ल मेरे अकीदे के मुताबिक तो हमें इन तीन अल्फ़ाज़ के रखने में कोई एतराज़ नहीं है। लेकिन मैं नहीं चाहता कि कोई ऐसी चीज़ की जाय। आज गुरुदेव के नाम में जहां कोई शख्स इस बात का एतराज़ कर सके कि इस में डाक्ट्रिनिज्म (doctrinism) आ सकती है। आज ऐसे लोग हैं जो अद्वैतवाद के नहीं हैं और मज़हब के हैं वह कह सकते हैं कि इस में डाक्ट्रिनिज्म है। एथेईस्ट (atheist) लोग जो खुदा को

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नहीं मानते वह भी अगर इन लफ़्ज़ों में डाक्ट्रिन न भी हो तो एतराज़ कर सकते हैं।

मुझे इस में दूसरा एतराज़ यह है कि मि० कामत इस के अन्दर जोरोस्ट्रियनिज्म (Zoroastrianism) शामिल करना चाहते हैं। लेकिन मैं कहना चाहता हूं कि इस के अन्दर वह भी शामिल है। वह कहते हैं कि यह बड़ा पवित्र शब्द है। मैं इस को मानता हूं, वह एक पवित्र चीज़ है और उस के बहुत से मानें हमें मिलते हैं लेकिन जो आप की लाजिक (logic) है उस के लिहाज़ से मैं कहता हूं कि अगर इन तीनों अल्फ़ाज़ को इस में से निकाल दिया जाय तो आप को एतराज़ नहीं होना चाहिये। मैं औरों का एतराज़ समझ सकता हूं जो कहते हैं कि इस में यह सारी की सारी चीज़ होनी चाहिये, वह नहीं चाहते कि इस में से कोई भी शब्द निकले, मेरी उन की मेन्टेलिटी (mentality) के साथ हमदर्दी है, लेकिन जो लोग इस में ज्यादा लफ़्ज़ जोड़ने के लिए तैयार हैं वह क्यों एतराज़ करते हैं इस के बिल्कुल निकालने में। साथ ही मौलाना साहब का जो एतराज़ है उस को गलत करार देने के लिये भी मैं तैयार नहीं हूं। उन की बड़ी भारी ज़िम्मेदारी है। वह एक नैशनल इम्पार्टेंस (national importance) की चीज़ बनाने जा रहे हैं। अगर उस में कोई शख्स यह कहे कि इस लफ़्ज़ में अद्वैत के डाक्ट्रिनिज्म भी आ जाती है तो उस का जवाब मौलाना साहब को देना होगा। इस लिये मैं अर्ज़ करूंगा कि अगर इन तीनों अल्फ़ाज़ को निकाल भी दिया जाय तो इस से विश्व-भारती के आबजेक्टिव्ज़ पर कोई असर नहीं पड़ेगा। और न इन तीन अल्फ़ाज़ को निकाल देने से कोई बड़ी भारी खराबी ही पैदा हो जायगी।

जनाब की आज्ञा से मैं क्लाज़ (clause) के दो तीन अमेन्डमेन्ट्स पर दो एक लफ़्ज़ कहना चाहता हूं ताकि बाद में हाउस (House) का वक़्त न लेना पड़े।

मैं सब से पहले जनाब की तवज्जह दिलाना चाहता हूं कि एक लफ़्ज़ की तरफ़ जो कि ए में मौजूद है।

"The University shall exercise the following powers and perform the following duties, namely:

(a) to provide for research and instruction in such branches of learning as may be deemed desirable and be found practicable. . ."

मेरी अदब से गुज़ारिश यह है कि यहां इन अल्फ़ाज़ की, मे बी फाऊंड प्रेक्टिकेबिल (may be found practicable) हरगिज़ ज़रूरत नहीं है। अव्वल तो मैं यह अर्ज करूंगा कि यह यूनीवर्सिटी जिन चीजों के डेवेलपमेंट (development) के लिए कायम की गई हैं वह सोल (soul) से ताल्लुक रखती हैं और डिवाइन (divine) हैं, इस लिये इस के लिये प्रेक्टिकेबिल (practicable) की ज़रूरत ही नहीं है। इस के इलावा जब इस में लफ़्ज़ डिज़ाइरेबिल (desirable) रखा है तो फिर प्रेक्टिकेबिल का रखना तो बिल्कुल इम्प्रेक्टिकल (impractical) और बेमानी हो जाता है। और इस के मतलब की मफ़कूद कर देता है।

इसी तरह सी में जो लफ़्ज़, और (or) लिखा हुआ है उस को नहीं होना चाहिये। इस में लिखा है: "to organise, establish, affiliate,

carry on and maintain or dissolve, disaffiliate, or give up new branches....."

तो यह जो 'or give up new branches' में लफ्ज़ or है न तो मैं इस का मतलब समझता हूं और न मैं ब्रांचेज़ (branches) का मतलब समझता हूं। मैं समझता हूं कि इस, और, (or) की जगह पर, एंड, (and) होना चाहिये और यह ज़रूरी है।

इसी तरह मैं डी के बारे में अर्ज़ करूंगा। इस में लिखा है :

"to co-operate with educational or other institutions in any part of the world having objects wholly or partly similar to those of the University by exchange of teachers, scholars and generally in such manner as may be conducive to their common objects."

मैं अदब से अर्ज़ करूंगा कि यह लफ्ज़, कन्ड्यूसिव (conducive) नहीं होना चाहिये बल्कि, मे बी कंड्यूसिव (may be conducive) की जगह होना चाहिये, विच शुड एडवांस दीज़ आबजेक्ट्स, (which should advance these objects) क्योंकि दूसरी यूनीवर्सिटीज़ से कोपरेट (cooperate) करने का एक ही मतलब है और वह यह है कि वे यूनीटियां भी फ़ायदा उठायें और हम भी फ़ायदा उठायें, लेकिन कंड्यूसिव का मतलब होगा कि हम उन के मुताबिक चलें। मेरा ख्याल यह है कि उन की मुराद यह है कि एडवांस (advance) करें।

मैं यह चन्द अमेंडमेंट (amendment) मौलाना साहब की खिदमत में पेश करता हूं। अगर वह इन को कबूल फ़रमाना चाहें तो कबूल फरमायें नहीं तो मैं इन को प्रेस नहीं करना चाहता।

इस के अलावा मैं आप की तवज्जह कांस्टीट्यूशन की दफा २८ की तरफ दिलाना चाहता हूं। हम को यह नहीं मालूम कि विश्वभारती के क्या फंड्स (funds) होंगे, उस को सारा रुपया गवर्नमेंट देगी या कि उस के अपने भी कुछ फंड्स होंगे। इस बिल में जो दिया गया है उस में तो फायनेन्शल कमिटमेंट (financial commitment) बहुत थोड़ा रखा गया है जो कि कुछ लाखों तक ही पहुंचता है। अगर यही मतलब है कि विश्वभारती एक अलहदा यूनीवर्सिटी होगी और वह गवर्नमेंट का इंस्टीट्यूशन (institution) नहीं होगा तो मैं अदब से गुजारिश करूंगा कि इस में दफा २८ (२) के मातहत कोई बाधा नहीं होगी अगर हम इन अल्फाज़ को इस में शामिल करें।

दफा २८ (१) में यह है :

" No religious instruction shall be provided in any educational institution wholly maintained out of State funds."

तो अगर यह विश्वभारती इस तरह का गवर्नमेंट इंस्टीट्यूशन माना जाता है तो दफा २८ (१) में यह सवाल उठ सकता है क्योंकि इस के मुताबिक ऐसे किसी इंस्टीट्यूशन में किसी को मजबूर नहीं किया जा सकता कि रिलीजस इंस्ट्रक्शन (religious instruction) दी जाय। लेकिन अगर यह इंस्टीट्यूशन इस तरह का गवर्नमेंट इंस्टीट्यूशन नहीं है तो वह कांस्टीट्यूशन की दफा २८ (२) के अन्दर आता है जिस में दिया गया है :

"Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution".

[पंडित ठाकुर दास भार्गव]

तो अगर यह इंस्टीट्यूशन पूरी तरह गवर्नमेंट के फ़ंड से नहीं चलता और इस के अपने भी पुराने फंड हैं तो यह दफ़ा २८ (२) में आता है और इस में रिलीजस इंस्ट्रक्शन दी जा सकती है। हां यह सवाल ज़रूर हो सकता है कि इस में उसी तरह की रिलीजस इंस्ट्रक्शन दी जाय जो कि इस के आबजेक्ट्स (objects) के मुताबिक है। अगर यह इंस्टीट्यूशन सिर्फ गवर्नमेंट की इमदाद पाता है और पूरी तरह गवर्नमेंट फंड से नहीं चलता तो इन पवित्र अल्फ़ाज़ के शामिल करने में कोई बाधा नहीं हो सकती। चूंकि इस तरह के सवालात पेश हो सकते थे इस लिये मैं ने इन को आप के सामने पेश कर दिया है कि यह दफ़ा २८ के क्लाज १ के मातहत आता है या क्लाज २ के मातहत आता है यह तै हो जाना चाहिये। मैं यह ज़रूर जानता हूं कि हमारी गवर्नमेंट की दिक्कत यह है कि वह सिक्यलरिज्म (secularism) को वैडेड (wedded) है और वह इस लिये इस चीज़ को नहीं चाहती। मैं ने सब नुक्ते ख्याल जनाब की खिदमत में पेश कर दिये हैं ताकि तमाम मामला साफ हो जाये। जो लोग कि इस अमेंडमेंट को चाहते हैं वह भी यह नहीं चाहते कि वहां अद्वैतवाद की शिक्षा दी जाय। अगर इस का मतलब अद्वैतवाद से नहीं है तो फिर इस का मतलब यही होगा कि इस के अन्दर खुदा का नाम शामिल कर दिया जाय। जितने भी मज़हबों का ज़िक्र इस में किया गया है उन सब के लिये खुदा का नाम मुतबर्रक है। अगर इन अल्फ़ाज़ से अद्वैतवाद का प्रचार नहीं होता है तो मैं अदब से गुजारिश करूंगा कि इन अल्फ़ाज़ को रखने में कोई बाधा नहीं होनी चाहिये अगर इन अल्फाज़ को यूनीवर्सिटी के साथ बाबस्ता कर दिया जाय। मैं यह भी गुजारिश करूंगा कि इस मामले पर रोशनी डाली जाय और जो साहिबान इस पर बोलना चाहते हैं वह रोशनी डालें कि इन अल्फाज़ के आने से कोई डाक्ट्रिनेअर (doctrinaire) की चीज़ तो नहीं आ जाती। अगर ऐसा नहीं होता तो मेरा ख्याल कुछ दूसरा होगा और अगर ऐसा होता है तो मेरा ख्याल दूसरा होगा।

दरअस्ल यह मामला ऐसा था कि जिस को सिलेक्ट कमेटी (Select Committee) में जाना चाहिये था। जिस तरह यह बिल हाउस में चल रहा है उस तरह इसे नहीं चलना चाहिये था। मुझे अफसोस है कि यह इस तरह से चलाया जा रहा है। अभी तो आगे चल कर इस में और भी बहुत सी चीजें ऐसी आयेंगी जिन पर बहुत इख्तिलाफ राय होगी। मैं यह अर्ज़ करूंगा कि अगर अब भी इस को सिलेक्ट कमेटी में ले जाया जाय तो इस में बहुत कुछ दुरुस्ती हो सकती है। मैं समझता हूं कि ऐसे पवित्र बिल के साथ इस तरह जल्दी नहीं की जानी चाहिये।

(English translation of the above speech)

Pandit Thakur Das Bhargava: Sir, I congratulate the hon. Maulana Azad on his agreeing to accept the amendment moved by Dr. Deshmukh in deference to the wishes of many Members.

As I have said before this Bill does not contain in a large measure the real idealistic concept of Dr. Rabindra Nath Tagore. I am completely disappointed to see that the real idealistic concept, which we had expected has not been included in it. We had expected that the memorial which is being established for perpetuating the

memory of the greatest sage of our times would contain something unique as compared with other universities just like its name *Vishva* (world). We had great expectations, specially, when the mover of the Bill is himself a renowned literary figure and can well realize the relative importance of different things. But I have not the least hesitation in saying that I have been greatly disappointed to read it. I find the same statutes, regulations, ordinances and spirit in this Bill which is found in other universities. I thought that the whole Bill will be in keeping with the idealistic concept of Dr. Rabindra Nath Tagore as put forward by Dr. Deshmukh and will empower the university to be a self-governing unit in its internal affairs. As I go through the Bill, I find that the education committee has not been empowered to frame ordinances or statutes, and in reality, even the power of framing regulations has not been conferred on it as the word 'authority' is mentioned there. I am simply surprised to read the powers which have been conferred on the Visitor and I wonder whether this university is supposed to spread the spirit of various religions in the world or is simply a university similar to the Banaras Hindu University or the Aligarh Muslim University.

Yesterday, the hon. Maulana Azad had stated that this is a peculiar type of university where pupils are imparted education under the shade of trees and there is no abundance of cement and steel in it. But, in this Bill, I find only cement and steel. I do not find the spirit which should have been there. Yesterday, I had apprehended that this Bill, which we have introduced, is defective from the very beginning and a thing which is based on wrong principles cannot be amended. But I am pleased today to see that those living words of Dr. Rabindra Nath Tagore have been incorporated in it and they are a redeeming feature of the Bill and I hope that if not today, a time will come when somebody will give real shape to these words. He will establish a unique university in this country for the benefit of the world. After studying this source of truth, all the great religious leaders of the world will be in a position to say that though the political U.N.O. is in Lake Success but the spiritual U.N.O. is in India and it is in this very university. I want that the university which is being established after the name of Dr. Rabindra Nath Tagore should become the spiritual university of the world with such powers as to be able to enlighten the whole world. But that spirit is lacking in the Bill.

After this, I come to the second point and would like to say that I am fully conscious of the difficulties of hon. Maulana Azad and the Cabinet. I can well understand the reason why they cannot include these three words in the objectives of the Bill. The three words are: *Shivam, Shantam* and *Advaitam*. May I ask those persons the reason of their emphasis as to why these three words must be included in the Bill? Shakespeare has also said 'what is there in a name.' Will you be able to lessen the effect of other words if you put the whole objective minus the words 'in the name of so and so'? I think, you cannot. I think even if these three words are not included in it, we cannot lessen the living force of them. Now, the question is whether any defect crops up by excluding those words. Shri Jhunjhunwala has just said that the concept remains incomplete. But as far as I am concerned, I have no objection in their being included in the Bill *i.e. Shivam, Shantam* and *Advaitam*. They are not against any religion. I am not prepared to admit that these words offend the spirit underlying the various objectives of different religions. Shri Kamath has strongly protested against the exclusion of these words. In spite of these opinions, I am aware of the difficulties of the Government and they can say that different meanings can be attached to the word *'Advaitam'*. *Advaitam* means that there is nothing similar to it. Sir, you yourself are a learned scholar of Sanskrit and very well know the different meanings attached to this word. But, you may be aware that there is a different doctrine of *Advaitam* as well which is not followed by everybody. Today we are establishing an university of national importance, where it has been laid down that the underlying spirit of all the religions will be taught, it is possible that it may be so misconstrued in relation to some such doctrine that people may have objection to it. After all, why should we do something like that. In reality, according to my belief, there should not be any objection to the inclusion of these words. But I do not want that anything should be done in the name of Gurudeva, which anyone may object to on the ground that doctrinism has crept into it. There are people who do not believe in *Advaitvat* and are followers of other religions, they may say that there is doctrinism in it. Atheists can object to it even when there is no doctrinism in it.

My second objection is that Shri Kamath wants to include Zoroastrianism in it. But I want to say that that is also included in it. He says

[Pandit Thakur Das Bhargava]

that it is a very sacred word. I admit that it is a sacred word and we have many interpretations of it but I say even according to his own logic he should not have any objection to the exclusion of these three words. I can well understand the mentality of others that all these words should be included in it. They want that not a single word should be excluded and I sympathise with their mentality, but why those people who want to add more words to it should raise any objection regarding its exclusion. At the same time, I am not prepared to criticise the objection of Maulana Azad. He has a great responsibility on his shoulders. He is going to establish something of national importance. Suppose, if anybody says that the word *Advaitam* includes doctrinism, then hon. Maulana Azad will have to answer it. Therefore, I want to submit that if these three words are excluded from the objectives of the Visva-Bharati neither it will have any material effect on it nor any defect will crop into it.

Sir, with your permission, I want to say a few words on the amendments moved in respect of this clause, so that I may not have to take the time of the House afterwards.

First of all Sir, I would like to invite your attention to a word that occurs in (a):

> "The University shall exercise the following powers and perform the following duties, namely:
>
> (a) to provide for research and instruction in such branches of learning as may be deemed desirable and be found practicable. . . ."

I very respectfully submit that there is absolutely no need of the words "may be found practicable". Firstly, I say that all those things for the development of which the University has been established are related to the soul and are divine and hence there is no need of the word 'practicable'. Secondly, when the word 'desirable' is there, I think it will be impractical and meaningless to retain the word 'practicable', which takes away the very sense of that word.

Similarly in (c), the word 'or' should not be there. It says ". . . . . to organise, establish, affiliate, carry on and maintain or dissolve, disaffiliate or give up new branches . . . . .". So the meaning of the word 'or' here in "or give up new branches" is beyond my comprehension and I also do not follow what is meant by 'branches'. I think there should be 'and' for the word 'or' here and it is necessary to change it.

Then I come to (d). It is written therein:

> "to co-operate with educational or other institutions in any part of the world having objects wholly or partly similar to those of the University by exchange of teachers, scholars and generally in such manner as may be conducive to their common objects".

I would humbly submit that this word 'conducive' should not be there but the words 'which should advance those objects' should replace the words 'may be conducive' because co-operation with other university only means that both we and the other universities should be mutually benefited by each other. But 'conducive' would mean simply following them. I think their wish is to advance the objects.

I submit these few amendments to hon. Maulana Sahib and if he is pleased to accept them he may do so, otherwise I am not going to press them.

Now, I would like to draw his attention to Article 28 of the Constitution. We do not know about the funds of Visva-Bharati, whether the Government would bear its entire expenditure or it shall have its own funds. According to the provisions of this Bill, the financial commitment is very small. It is to the extent of only a few lakhs. If the aim is to have Visva-Bharati as a separate University and not to make it a Government institution, then I submit that the inclusion of these words will not be against Article 28 (2) of the condition.

According to Article 28(1) "No religious instruction shall be provided in any educational institution wholly maintained out of State funds." So, if Visva-Bharati is recognised as a Government institution, this objection can be raised under Article 28(1) which says that nobody can be forced to provide religious instruction in such an institution. But if this institution is not such a Government institution, then it comes under 28(2) of the Constitution which says:

> "Nothing in clause (1) shall apply to an educational institution which is administered by the State but has been established under any endowment or trust which re-

quires that religious instruction shall be imparted in such institution".

So. If this institution is not maintained wholly out of State funds and if it has its own old funds also, then it comes under Article 28 (2) and religious instruction can be imparted in it. Of course, it can be required to impart only that type of religious instruction which is in accordance with the objects laid down for it. If this institution only receives some aid from the Government and is not run wholly out of State funds, then I do not think there can be any difficulty in the inclusion of these holy words. Since such questions can be raised here, I have therefore suggested that it should be made sufficiently clear whether it comes under clause 1 or clause 2 of Article 28. Of course, I am fully aware that the difficulty with our Government is that they are wedded to secularism and hence they do not want this thing. I have given expression to all points of view so that the whole matter may be clear. Even those who want this amendment to be accepted, do not wish that *Advaitvad* should form part of the instructions in this institution. If it is not concerned with *Advaitvad*, then it would only mean that the name of God should be included in it. The name of God is sacred to all sects and religions mentioned therein. If these words do not propagate *advaitvad*, I would respectfully submit that there should be no difficulty and hesitation, in including these words and in associating them with the University. I would also submit that more light should be thrown on this subject and the hon. Members wishing to speak on it should examine and see whether the inclusion of these words does or does not involve any doctrines. If it does not, my views on it will be different from what if it does.

In reality, it is a matter which should have been referred to the Select Committee and the Bill should not have been considered here in the way it is being done. I am really sorry for that. Many more things would still be coming up on which differing opinions will be expressed by the hon. Members. I would like to submit that the Bill can be much improved upon if it is still referred to the Select Committee. I think there should not be any hurry in the case of such a sacred Bill as the one before us.

Several **Hon. Members** *rose*—

Mr. Deputy-Speaker: So far as the amendment of Dr. Deshmukh is concerned it has been accepted by the hon. Minister and enough has been said about it.

Shri A. C. Guha: (West Bengal): There are two amendments to that.

Mr. Deputy-Speaker: Yes, I know: one by Mr. Kamath and the other by Mr. Jhunjhunwala. They have also been spoken to at length. I will ask the Minister if he is agreeable, in which case (*Interruption*). So far as interpretation is concerned everybody knows it. There are a number of clauses in the Bill and there is no doubt that it is an important matter. But much depends upon the attitude of the hon. Minister. If he does not agree I will put it to the House straightway.

Prof. S. L. Saksena (Uttar Pradesh): Can we speak afterwards?

Mr. Deputy-Speaker: We are not bound by any rule (*Interruption*) Mr. Guha has already spoken on this amendment.

Shri A. C. Guha: Not on this amendment but in general.

Mr. Deputy-Speaker: There are a number of other clauses on which the hon. Member may throw sufficient light. Let us now hear the hon. Minister.

مولانا آزاد : جناب میں پہلے بھی

اس سلسلے میں کہہ چکا ہوں -

श्री श्यामनन्दन सहाय : मैं जनाब वजीर तालीम से एक बात कहना चाहता हूं। उस रोज वजीर तालीम ने जो तक़रीर की थी उस से ज़ाहिर यह हुआ था कि सरकार की यह ख्वाहिश है कि इस बिल के मुतल्लिक जो श्री रवीन्द्रनाथ ठाकुर की ख्वाहिश थी और जो उन के ख्यालात थे उन को पूरी पूरी तरह इस बिल के अन्दर ला दिया जाय। और यही बात है कि जिस की वजह से यह समझा गया कि इस को ऐसा दर्जा दिया जाय कि यह सारे मुल्क के लिए एक राष्ट्रीय चीज़ हो जाय, इस को नैशनल संस्था करार दिया जाय। मैं समझता हूं कि उस राय से वजीर तालीम अभी भी मुत्तफिक होंगे।

[श्री श्यामनन्दन सहाय]

तो ऐसी हालत में डाक्टर रवीन्द्रनाथ ठाकुर की जो बनाई हुई चीज थी जिस में यह हिस्सा भी था, उस को रखने की कोशिश हो रही है। उस में सरकार को क्या उज्र हो सकता है।

مولانا آزاد : یہ حصہ اس میں نہیں ہے - جو آبجیکٹس (objects) خود انہوں نے رکھے ہوں اس میں یہ آخر تک لائن نہیں ہے - یہ ایک کھلی ہوئی بات ہے - میں اگر ایک بات کہوں اور کہوں کہ میں خدا کے نام سے کرتا ہوں تو وہ کہنا کہ ”میں خدا کے نام سے کرتا ہوں“ کوئی خاص ٹکڑہ میری اسپیچ کا نہیں ہو جائے گا - اسی چیز کی بنا پر میں نے کہا کہ مشکل ہے کہ یہ ٹکڑہ یہاں ماظور کیا جائے - میں اس کو آپ حضرات سے بہت احترام کے ساتھ کہونگا کہ ذرا ٹھنڈے دل سے اس پر غور کریں - آپ اس وقت ایک یونیورسٹی کے لئے ایکٹ بنا رہے ہیں اور یونیورسٹی کے جو مقصد ہیں ان کو بیان کر رہے ہیں - اب یہ ٹھیک ہے ”ون سپریم بیانگ“ (one supreme being) ”ادویتم“ اس سے کسی کو انکار نہیں - نہایت مبارک نام ہے - لیکن آپ کو سوچنا چاہیئے کہ جس جگہ اس کو رکھا جاتا ہے اس جگہ یہ سجتا ہے - اس کے لئے یہ ٹھیک جگہ ہے - رویندر ناتھ ٹیگور نے وہاں جو اس کے آبجیکٹیو بیان کئے ہیں وہ تمام کریڈ (creed) اور کلاس (class) پر ختم ہو جاتے ہیں اس کے بعد انہوں نے کہا کہ ”ان دی نیم آف دی ون سپریم بیانگ in the name of one supreme being“ یہ آخر کا جو ٹکڑہ ہے اس کا کوئی تعلق ان تمام آبجیکٹس سے نہیں ہے اور اس ٹکڑہ کے الگ کرنے سے کوئی اثر نہیں پڑتا ان آبجیکٹیو پر کہ جو رویندرناتھ ٹیگور نے رکھے ہیں -

اب انہوں نے جس موقع پر کہا وہ ٹھیک ہے وہ اس موقع پر کہہ سکتے تھے - لیکن اب آپ جب ایک یونیورسٹی کا مقصد بنا رہے ہیں تو یونیورسٹی کے آبجیکٹیو بناتے ہوئے وہاں اس چیز کا رکھنا کسی طرح موزوں نظر نہیں آتا - یہ ایک زبردستی معلوم ہوگی - اور آپ جانتے ہیں کہ پرسنلی (personally) تو مجھے ایک مذہب کے لئے بھی آبجیکشن نہیں ہو سکتا کیونکہ یہ میرا عقیدہ ہے - لیکن یہاں یہ چیز سجتی نہیں - اس لئے میں ادب کے ساتھ عرض کرونگا کہ آپ اس چیز پر زور نہ دیں اور جس طرح ڈاکٹر دیش مکھ نے اماڈمنٹ پیش کیا ہے کریڈ اور کلاس پر اس کو ختم کر دیں -

(English translation of the above speech)

Maulana Azad: Sir, I have already spoken on the subject.

Shri Syamnandan Sahaya (Bihar): Sir I wish to submit a few things to the hon. Minister. From the speech which the hon. Minister of Education

made the other day it appeared that it was the intention of the Government that this Bill should fully reflect the wishes and ideas of Shri Rabindra Nath Tagore. In fact that is the reason why it was thought necessary to give it such a status as to make it an institution of national importance. I hope the hon. Minister of Education still maintains that stand. It is under these circumstances that an effort is being made to retain something that was a part of the creation of Dr. Rabindra Nath Tagore. What possible objection can the Government have to that?

Maulana Azad: This portion is not included therein. The objects as outlined by him do not include this last line. This is obvious. If I say something and also say that I do so in the name of God, the expression 'I do so in the name of God' would not become a specific part of my speech. It was on that basis that I said that it was difficult for that expression to be accepted. I would very strongly appeal to the hon. Members to think over it a little cool-headedly. You are at this time framing an Act for a university and are stating the aims of that university. Now, nobody would question that '*Advaitam*' or the 'One Supreme Being' is a very auspicious name, but, then, you have to consider if it really fits in at the place where it is sought to be brought in, whether it would be suitable in this context. The objectives as outlined by Shri Rabindra Nath Tagore close with the words 'Creed and Class'. After that follows the expression, 'In the name of the one Supreme Being'. This last phrase has nothing to do with all those objects and its elimination does not affect them in any way.

Now, in view of the context in which he used that expression, it was all right for him to do so. But now when you are laying down the aims of a university the use of this expression in that context would not by any means look appropriate. It would look like a superimposition. As you know personally I should not have the least objection to it since it conforms to my faith but then, it does not fit in here. Hence I would respectfully submit that this should not be pressed and that, as suggested in Dr. Deshmukh's amendment we should close with the words 'creed and class'.

Mr. Deputy-Speaker: Now instead of the amendment to clause 6(k) moved by Dr. Deshmukh, Government itself has tabled an amendment in greater detail including the words 'yatra visvam bhavaty eka-nidam'.,

مولانا آزاد : نہیں - اس پر تو انہوں نے زور نہیں دیا اور واپس لے لیا - پریس نہیں کیا

[**Maulana Azad:** No, this has not been pressed and has been withdrawn.]

Pandit Malaviya (Uttar Pradesh): I should like to make an appeal to the hon. Minister of Education on this point. I have not taken part in the discussion of this Bill very deliberately because it is a matter which has been more or less settled between the Government and those who are in charge of the Visva-Bharati today. Therefore, I did not think it would be right for us to say anything about it. Though I have grave doubts whether it will be a step in the right direction to change the Visva-Bharati into another stereotyped University of which we have several others in the country, I have not said anything about it. But, it seems to me that there is a misconception or misunderstanding about these three words, "Shantam, Shivam, Advaitam". Those who would like to give it a philosophical or a spiritual or religious meaning by suggesting that it refers to *advaitavad*, it seems to me, are very far from the correct position.

مولانا آزاد : مجھے اس بارے میں کوئی غلط فہمی نہیں ہے -

[**Maulana Azad:** I have no such misunderstanding.]

Pandit Malaviya: Dr. Rabindra Nath Tagore was well-known for his spiritual and religious views which did not subscribe to any of the known *darshanas* of the Hindu belief. He had his own outlook, an outlook of cosmopolitan, cultural oneness of the various religious faiths and beliefs, and when he used these three words, I believe, he wanted to indicate clearly that he was thinking of a Supreme Being who was different from the concept of any particular sect or community or faith or dogma. He said Shivam, he said Shantam, he said Advaitam. Even in the *darshanas*, advaitam will not be found anywhere to be the name of God. *Advaita vad* tells of the relation of the *Paramatma* and the *jivatma* and other spiritual and metaphysical concepts. It does not denote God. What Rabindra Nath wanted to indicate probably was that the Supreme Being that he was thinking of was the one common basis of thought among all religions, all philosophies and all faiths; not one or the

[Pandit Malaviya]

other but that which is advaitam, that is to which there can be no second or exception, to which there can be no rival or contradiction, no matter whether He was denoted by one name or the other, by the name of God or of Allah, of *Paramatma* or of Zoroaster. That was perhaps the idea behind these three words and I feel we will be doing a very grave injury to that idealistic concept of Poet Tagore if we remove those words. Not only that, I beg to submit respectfully that we will be doing an injustice to the concept of our state which we have now under our Constitution, namely, a secular state, if we remove these words; because it might indicate that we are not prepared today to say that this state has a non-partisan spirit. Where the question of the concept of a Godhead comes in, this state can only think of a Godhead which is common to all faiths and to all peoples and all sections and not one which is narrowed down to philosophic limitations or to faiths or to creeds or to dogmas. I think therefore

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that it would be in the fitness of things if we allow these three words to stand where they are, because nobody who has known Rabindra Nath Tagore, nobody who has heard him, nobody who has read him, nobody who has had the benefit of coming into contact with him can doubt that nothing would be farther from his mind and nothing would be farther from his whole life than to think of a dogma or of a faith, or to think of one God as distinct from another God. His words truly indicated his catholic spirit and I feel that we shall be doing him an injury, and, also an injury to all the ideals and objectives which the hon. the Education Minister has said he wishes to inculculate, if we remove these three words. It would be open to grave misunderstanding, besides the fact it will mutilate and undo a beautiful piece which was put down as the beacon light of his institution by that great Poet who was not only a great leader of thought in this country but also a great leader of thought in the whole of the mankind of his age. Both from the point of view of propriety and from the point of view of the objective we have before us, it will be, I submit, good for us to retain those words.

Prof. S. L. Saksena: I was very glad when this Bill was introduced to fulfil one of the trusts which Mahatma Gandhi had taken from the great Poet and which he bequeathed to the Government to fulfil. This Bill has been criticised on the ground that it does not breathe the spirit in which the great Poet conceived the Visva-Bharati. On this particular clause, I see that objection has been taken to the last line. I confess that I am really shocked. It may be on personal sentiment, but I do feel that the omission does a great injury to our sentiment. If there was any one who can be described as foreign to narrow-mindedness, it was the great Poet Rabindra Nath Tagore. I consider this particular work of his art as a great poem in prose and to delete one particular line on the grounds which have been given is, I feel, a sacrilege. The words Shantam, Shivam and Advaitam are interpreted today to refer to God and tomorrow the words Satyam and Ahimsa given by Mahatma may be interpreted to describe God. These words are used because they are synonymous with God. If we interpret the words Shantam, Shivam and Advaitam in this context as having any smell of sectarianism, then I shall say that there is nothing in this world which can be non-sectarian. Whatever the difficulties of the hon. Maulana may be, I want to tell him how the country will interpret the omission of this line. On reading the University Commission Report, I am glad that the hon. Maulana has put down in the Bill some of the words which are given in the Report as being the words of the great Poet. The same words which describe the objective of the Santiniketan are given here, but I wonder whether by omitting this particular line we shall be able to fulfil the sacred trust left to Mahatma Gandhi by the Poet and which he has transferred to the shoulders of the great Maulana. The Maulana is a great theologian; he is a great philosopher; he has stated that he has no misunderstanding about the import of these words. Then, why object to them? I was pained to hear the speech of my hon. friend Pandit Thakur Das Bhargava. He wanted to omit the words Shantam, Shivam and Advaitam because they had a narrow and sectarian meaning. I think my hon. friend Pandit Malaviya has done a great service by telling us that these words are not conceived with any narrow spirit. They are as wide as the Universe and they describe God, which not even an athiest can object to. Shantam means peace; Shivam means good; Advaitam means a being to whom there can be no second. Who is there in this world, even if he be an athiest, that can object to these words? To omit this line will be a sacrilege. It will be a shock to the whole country. It will be misinterpreted. I therefore pray to the hon. Maulana not to omit these words. They are an essential

part of this great poem in prose which the great Poet wrote. They are the embodiment of the objects of the University. If we do want this Bill, let us pass it in the spirit in which the Poet conceived the Visva-Bharati. Let us not tinker with it. I know that the hon. Maulana is not narrow-minded. He has not misunderstood these words. Perhaps, he has been persuaded by friends like my hon. friend Pandit Bhargava. But I would like to tell him that the omission of these words will be misinterpreted by the country. Their inclusion will not be misunderstood. It will add strength to the secular character of the country. Therefore, these words should remain.

Mr. Deputy-Speaker: Does the hon. Member feel that Santiniketan should have Shantam?

Prof. S. L. Saksena: Yes, Sir. When you are describing it, you must describe it properly. This is the essence of God and peace.

Shri A. C. Guha: I have no fascination for taking any oath in the name of God or of any denominational religion or creed. If from that viewpoint this particular portion is deleted, I have no objection; but if it is deleted on the ground that it smacks of something denominational or sectarian then I think this House should take objection to it. This is an institution to perpetuate the memory of the great founder, Poet Tagore. If anybody would care to study the philosophy of Tagore, I would ask him to read his *Religion of man* and his latest book *Manusher Dharma*. In these works, the Poet has given his own idea of world philosophy and the philosophy of life. If the Poet believed in any religion, it was the philosophy of the cosmic force. Whatever objection has been taken to this particular portion has been taken due to a confusion of Advaitam with *Advaita-vad*. *Advaita-vad* is quite a separate idea. But the idea here is: Shantam, that is, peace; Shivam, that is good; and Advaitam, that is, who is without an equal, without any duality. So, there is nothing to identify it with the famous Hindu philosophy of *Advaita-vad* propounded by Shankaracharya.

One of the reasons given for its omission by Dr. Deshmukh is that it represents the creed of Brahmo Samaj. Brahma Samaj is a theistic society with its doctrine of *Satyam, Sivam* and *Sundaram*. But we have Santam, Shivam and Advaitam which is not to be found as a rigid doctrine or formula in Hindu scripture.

Then, if we take the Supreme Being in the sense of theism, then also it will be admitted that He is Peace, Good and without any duality. If we take it in the sense of Upanishadic Absolute—the Brahma—then also nobody can take objection that the Absolute Brahma is Shantam, peace, is good and without any duality.

If we go farther to the philosophy of Rabindra Nath Tagore himself, he believed in the Supreme Cosmic force leading to Peace, Good and unity. Whether that Supreme Cosmic force is the Rita of the *Rig Veda* or the Tao of the Chinese Laotze,—it is undoubtedly the force of peace, good and of non-duality. If we delete this portion on the ground that it gives an idea of sectarian philosophy, I think it would be doing injustice to the great founder of the institution and to the institution itself. Otherwise, I would have no objection to delete it. As I have stated before I have no particular fancy to take any oath in the name of God. But if it is done on the ground that it implies sectarianism, it would be doing injustice to the founder of the institution. I would, therefore, beg of the Maulana Sahib to accept this amendment.

As for the amendment suggested by Mr. Kamath, I do not think Zoroastrianism need be added. If you do that then there will be so many other doctrines *e.g.* Confuciamism left out.

If there is one institution in this country or in the whole world which has tried to transgress all sectarianism, all creed and all denominational religion, it is this great institution. I, therefore, hope that the Maulana Sahib will agree to accept the objective *in toto* as the great founder of the institution had in view.

श्री ऐस० पी० मिश्र: श्रीमान उपाध्यक्ष जी, मैं इस वक़्त शान्तम् शिवम् और अद्वैतम् रक्खा जाय या न रक्खा जाय, इस प्रश्न पर जो विवाद खड़ा हुआ है, उस पर अपने विचार व्यक्त करना चाहता हूं। आज दुनियां में पीस (peace) के नाम पर हम देख रहे हैं कि कैसी विभीषिका चल रही है, शान्ति के नाम पर रूस अपना संगठन कर रहा है और उसी नाम पर यह ऐंग्लो अमरीकी (Anglo-American) गुट्ट भी

[श्री ऐस० पी० मिश्र]

अपना संगठन कर रहा है। गुरुदेव ने कहा था कि शिक्षा जो हो वह शान्त हो और उस का शान्त स्वरूप हो और ऐसी शान्त नहीं जैसी पीस आफ़ दी ग्रेव (peace of the grave) की होती है ऐसी शान्ति न हो, बल्कि वह शिवम् हो और कल्याणकारी हो, कोई ऐसी चीज़ न हो कि आंख मूंद कर आदमी चुप चाप बैठा रहे, उस को उस के लिये सतत प्रयत्नशील होना पड़ेगा और जब कल्याणकारी कहा तो संघर्ष की सम्भावना आती है, उस संघर्ष को शान्त करने के लिये अद्वैतम् शब्द रक्खा जहां पर भेद भाव मिटा कर काम करने का मादा है। सन्ध्या समय शान्ति निकेतन में जब घंटी बजे तो हिन्दू संध्या करे, क्रिश्चियन अपने गिरजों में जायें, मुसलमान भाई नमाज़ पढ़ें। लेकिन जब विद्या अध्ययन करना है, जिस का उद्देश्य शान्ति है, वह शान्ति नहीं जो श्मशान की शान्ति है, बल्कि वह शान्ति जिस से विश्व का कल्याण होता है। इस दृष्टिकोण से अगर हम देखेंगे तो पायेंगे कि सारी शिक्षा का जो लक्ष्य है, वह इन तीन शब्दों में पायेंगे और इन में निहित है और जब हम यह कहते हैं कि हम गुरुदेव की भावनाओं का आदर करते हैं, और इस बात का हमारा प्रयत्न है कि किसी प्रकार से उन की भावनाओं को ठेस न लगे, तो ऐसा कर के आप उन की भावनाओं को ठेस ही नहीं पहुंचाते हैं बल्कि ऐसा कर के आप सारी चीज़ को ही उलट देते हैं और आप इस तरह आत्मा का हनन करते हैं और केवल शरीर की रक्षा कर रहे हैं। इस लिये मैं बहुत गम्भीरता के साथ अपने माननीय शिक्षा मंत्री से अनुरोध करूंगा कि यह शान्तम् शिवम्, और अद्वैतम् जो किसी एक धर्म विशेष की भावना नहीं है और जो कोई ख़ास सिद्धान्त नहीं हैं, बल्कि सारे सिद्धान्तों का इन में निचोड़ है, जिन को ले कर हमारे गुरुदेव इस संसार में अवतीर्ण हुए थे और उस की वह प्रतिमा रख कर इस विश्वभारती का निर्माण किया था और उस चीज़ को उस रूप में अगर वह देखने की कोशिश करेंगे, तो उन्हें कोई कठिनाई इस संशोधन को स्वीकार करने में नहीं होगी। अन्त में मैं फिर उन से अनुरोध करूंगा कि वह इस संशोधन को स्वीकार कर लें।

(*English translation of the above speech.*)

Shri S. P. Misra (Uttar Pradesh): Sir, I want to express my ideas regarding the controversy now raging over the retention or otherwise deletion of the words '*Shantam*', '*Shivam*' and '*Advaitam*'. In the conflict-torn world of today, we see a most horrible threat of war being held out in the very name of peace. It is in the name of peace that Russia is strengthening her armed might today and it is in the name of peace again that the nations in the Anglo-American Bloc are organising themselves. Gurudev had held that education should be of '*Shantam*' (*i.e.* sober) character and placable in form; yet he never entertained the view that the peace generated by it be something like the peace of the grave. Such type of peace is not wanted. He wanted that it should be '*Shivam*' (*i.e.* benign), it should be prosperous peace and wherein welfare of all is assured. Further it should not be a peace which may turn the human beings into a mere band of idlers; rather it should call upon them to strive constantly towards common prosperity. When again the words 'conducive to welfare' were used, a possibility of controversial interpretation was not ignored and hence the inclusion of the word '*Advaitam*' to remove any such possibility. To promote that spirit of team-work without any caste or creed considerations, it was provided that after the bell had gone in the evening, the Hindus may perform *Samdhya*, the Christians may go to their Church for prayer and the

Muslims may recite their *'Namaz'*. But when they have to receive education which aims at peace—not the peace of the grave but a real prosperous and sober peace which aims at the well-being of the whole universe, then from this viewpoint we realize that the whole aim of education can be stated in these only three words which have the entire meaning latent in themselves. While, therefore, professing respect for the ideals and sentiments of the late Gurudev and while guarding against any slip, which may tend to disrespect those sentiments, we are really not only disrespecting those ideals by doing this thing but, in fact, we are also unconsciously changing them altogether. It thus becomes tantamount to killing the very soul while attempting to protect the body. I will, as such, very respectfully emphasise upon the hon. Minister of Education that the words *'Shantam'*, *'Shivam'* and *'Advaitam'* do not represent any particular religious sentiments or doctrines but they are, the gist of all those doctrines and ideals which were propagated by Gurudev in his life-time and bearing which in his mind, he had founded and built up Visva-Bharati. If he looks at it from this viewpoint, he will feel no difficulty in accepting this amendment. In conclusion, I will like to request him again to accept this amendment.

مولانا آزاد : جناب - میں پھر یہ بات صاف کر دینا چاہتا ہوں کہ کیوں مجھے اس پر اصرار ہوا کہ یہ آخری حصہ نہ بڑھایا جائے - ابھی میرے کچھ دوستوں نے تقریر کی اور اس چیز کو صاف کرنے کی کوشش کی کہ یہ آئڈیا (idea) جو وہاں ہے وہ کوئی سیکٹیرین آئڈیا (sectarian idea) نہیں ہے بلکہ وہ ایک اونچے درجہ کا خیال ہے - اس کو یہاں پر بیان کرنے کی میرے خیال میں کم از کم کوئی ضرورت نہیں تھی مجھے معلوم ہے وہ شری رابندر ناتھ ٹیگور اس بارے میں ایک بہت ہی اونچی جگہہ اپنی رکھتے تھے اور اگر مجھ سے پوچھا جائے کہ خدا کے متعلق تمہارا اعتقاد کیا ہے تو میرا اعتقاد وہی ہے جو اس لائن میں لکھا ہوا ہے اور میں ایک مدت کے لئے بھی ایسا نہیں سمجھتا کہ اس سے زیادہ اونچا اور اس سے زیادہ وسیع اس سے زیادہ بہتر کوئی دوسرا آئڈیا ہوسکتا ہے - اس وقت ہمارے سامنے سوال یہ نہیں ہے کہ آیا وہ چیز کیسی ہے - سوال اس وقت یہ پیش ہے کہ آپ جس جگہہ اس کو رکھ رہے ہیں - ایک ایکٹ (Act) آپ بنا رہے ہیں یونیورسٹی کے لئے اور اس کے یہ جو آبجیکٹس (objects) اور مقاصد ہیں جو بیان کئے گئے ہیں - اس جگہہ پر یہ چیز سجتی ہے یا نہیں اور میں آپ کو پھر توجہ دلاؤنگا کہ وہاں پر یہ چیز سجتی نہیں ہے - سوال یہ نہیں ہے کہ یہ چیز کیسی ہے - میں تو پہلے کہہ چکا ہوں کہ یہ بہت اونچے درجہ کی چیز ہے - کسی فلاسفیکل (philosophical) بحث یا مذہب کی بات چیت کے دوران میں اس سے بہتر اس سے اونچی انچھے درجے کی کوئی چیز نہ ہوگی لیکن میں یہ ضرور محسوس کرتا ہوں کہ جس جگہہ آپ اِس کو رکھنا چاہتے ہیں اس کی وہ جگہ نہیں ہے - ٹیگور نے جس موقع پر اس کو کہا تھا - اس وقت کے لحاظ سے یہ ٹھیک تھا اور وہ کہہ سکتے

[مولانا آزاد]

تھے اور انہوں نے اپنا آبجیکٹیو سپریم بیلنگ (supreme being) کے نام سے بیان کیا - لیکن جب آپ ایک شیڈیول (schedule) بناکر ایک - دو - تین کی صورت میں اس کو رکھتے ہیں تو وہاں یہ چیز رکھنا سجتا نہیں لیکن ساتھ ہی آپ ایک ملت کے لئے بھی یہ نہ سمجھئے کہ اس چیز کا جو مطلب ہے - اس کے بارے میں مجھے کوئی کسی قسم کی غلط فہمی ہے اور خود میرے دماغ میں جو عقیدہ بسا ہوا ہے وہ یہی ہے -

डा० राम सुभाग सिंह : तो जब विश्वभारती के उद्देश्य में यह लिखा हुआ है, और आप इस से पूर्णत: सहमत हैं, जब तक उस का वहां से हटाना उचित नहीं है और फिर उसे क्यों हटाया जाता है ?

مولانا آزاد : جو اس کا آبجیکٹو (objective) ہے وہ اوپر آ گیا ہے اور کریڈ (creed) اور کاسٹ (caste) پر ختم ہوجاتا ہے - یہہ اس کے بعد کا جملہ تا ہے جس پر کہا کرتے ہیں کہ خدا کے نام سے یعنی سپریم وائن بینگ کے نام پر - تو یہ اس کے آبجیکٹ کا جز نہیں ہے -

डा० राम सुभाग सिंह : इस में खुदा का सवाल नहीं है, यह तो उद्देश्य है विश्वभारती का और युनिवर्सिटी कमीशन ने भी जो रिपोर्ट दी है, उस में भी इस का ज़िक्र किया है ऐसी स्थिति में इस को हटा देने का मतलब होगा कि विश्वभारती जिस उद्देश्य के लिये स्थित है, उस उद्देश्य को ठुकरा देना।

مولانا آزاد : نہیں میں پھر آپ کی توجہ دلاؤنگا کہ اس چیز سے اس کا کوئی تعلق نہیں ہے - ادیشہ وہیں ختم ہو جاتا ہے جہاں وہ کہتے ہیں کہ تمام مذہب اور تمام سولیزیشن اور بغیر کسی امتیاز کے کیا کریڈ ہے کیا کاست ہے - ادیشہ وہیں پر ختم ہو جاتا ہے - اس کے بعد کہتے ہیں ان دی نیم آف ڈیوائن سپریم بیلنگ وچ از سو ایلڈ سو اور یہ ادیشہ کا کوئی حصہ نہیں ہے - اور جیسا میں نے آپ سے کہا میں اس نگاہ سے اس چیز کو دیکھتا ہوں اور امید کرتا ہوں کہ آپ بھی اسے اسی نگاہ سے دیکھینگے -

मि० डिप्टी स्पीकर : रिलीजन के माने खुदा के सब एक हैं / All the religions are mentioned here.

[*English translation of the above speech.*]

Maulana Azad: Sir, once more I wish to make my firm stand against the addition of the last part quite clear. Just now some hon. friends in the course of their speeches have tried to make out that the idea underlying is not a sectarian one and that it is, on the other hand, quite lofty. I hold that there was, at least, no necessity of its mention at this stage. I know that Shri Rabindra Nath Tagore himself held very lofty ideas on this issue and if I were asked to state my belief in God, then I too will refer to what is written in this line. Further I cannot think for a moment that there can be any other idea which is at once more lofty and is based on more broad-minded considerations or is even better

in some other way. The issue before us at the moment is not what this idea is like. The real issue is whether or not it should be incorporated in an Act which is intended to govern the management of a university and further whether or not it is consistent with the declared objects of the Bill. Once more I will draw your attention to the fact that it is inconsistent with the objects of the Bill under discussion. The point at issue is not the character of the idea. I have already said that it is a very lofty one. Nothing more lofty or better could be said in the course of a debate on a philosophical or religious subject. I, of course, feel that the context in which you want to use it, is not a correct one. The context in which Dr. Tagore had then used it was a correct one in those times. He could use it then and he had described his objective in the word 'Supreme Being'. But now that you want to use it in a schedule which is sub-divided in heads (i), (ii) and (iii) it simply does not look nice. But alongwith you should not think for a moment that I am under some misunderstanding regarding the issue. Personally I too entertain this very belief.

Dr. Ram Subhag Singh (Bihar): When it is already incorporated in the objects of Visva-Bharati and when you entirely agree with it, then it is not proper to delete it from there and then why it is actually being deleted?

Maulana Azad: The objective has been stated above and ends with the reference to caste and creed and this sentence in question is only a concluding one, when we generally utter the words "in the name of God" or "In the name of the Divine Being". They, therefore, do not form a part of the objects proper.

Dr. Ram Subhag Singh: The issue involved herein is not God. It concerns the objects of the Visva-Bharati. The report submitted by the University Commission also contains a reference to that. It's deletion will, in effect, mean to throw off the very ideals for which Visva-Bharati was established.

Maulana Azad: It is not the position. I will again bring it to your notice that it has nothing to do with this issue. The object of the university ends with the words "all religions and all civilizations and irrespective of caste and creed". Only thereafter the words like "In the name of Divine Supreme Being which is" occur which do not form a part of the objects themselves. Further, as I have stated that personally I look at this issue from this viewpoint and I hope you will also agree with me.

Mr. Deputy-Speaker: In all religions God means the same thing. All the religions are mentioned here

I will now put the amendments to the vote of the House. I will first put Mr. Jhunjhunwala's amendment.

The question is:

In the amendment moved by Dr. Deshmukh, in part (v) of the First Schedule, at the end, add:

"and in the name of the One Supreme Being who is Shantam, Shivam, Advaitam".

I think the 'Ayes' have it.

مولانا آزاد : سوال یہ ہے کہ اس جگہ اس کا آنا موزوں ہے یا نہیں - میری رائے میں اس کا یہاں پر رکھنا ضروری نہیں ہے -

[**Maulana Azad:** The question is whether these words are suitable at this place or not. In my own opinion it is not essential to keep it here.]

Mr. Depnty-Speaker: The hon. Member was under a different impression. I will put it again.

Pandit Thakur Das Bhargava: Before you are pleased to put it to vote, may I suggest that this matter may be left over till tomorrow so that Government may consider the position and see their way to accepting it. We do not lose anything by postponing. And this is a very important matter. So I suggest that you may be pleased to have the voting tomorrow.

Shri Kamath: On a point of order, Sir. You have already put it.

Mr. Deputy-Speaker: If the House so desires it can stand over.

Shri Kamath: No standing over.

Mr. Deputy-Speaker: The hon. Minister has not made a suggestion to that effect. If it is for Government to consider the matter, the suggestion must be accepted by Government. But there does not seem to be any indication of it. Therefore I shall put the question.

Pandit Malaviya: I think the House has expressed its opinion in the matter. Personally I did not say either 'Aye' or 'No'. But the House has

[Pandit Malaviya]

expressed its opinion. I suggest no division need be called and the matter may now be left to the Government. They may do in this matter as they think fit.

Mr. Deputy-Speaker: The House must decide this matter.

Pandit Malaviya: May I once more suggest, if it is yet possible to do so, that there be no division on this point, and may I suggest that it may be left to the Government to let them do as they wish in this matter?

Pandit Thakur Das Bhargava: My suggestion is that the voting may take place tomorrow because by that time the Government may be able to accept it.

Mr. Deputy-Speaker: At this stage I have only to put it to the vote of the House, unless there is an agreement that it should stand over or the Government gives an indication.

The question is:

In the amendment moved by Dr. Deshmukh, in part (v) of the First Schedule, at the end, add:

"and in the name of the One Supreme Being who is Shantam, Shivam, Advaitam".

The House divided: Ayes, 34: Noes, 84.

Division No. 2] [12-25 P. M.

AYES

Asawa, Shri	Jhunjhunwala, Shri	Saksena, Prof. S. L.
Barman, Shri	Kamath, Shri	Shah, Prof. K. T.
Birua, Shri	Kripalani, Acharya	Shukla, Shri S. N.
Chattopadhyay, Shri	Kripalani, Shrimati Sucheta	Singh, Capt. A. P.
Choudhri, Shrimati Kamala	Maitra, Pandit	Siva, Dr. M. V. Gangadhara.
Das, Shri B. K.	Malaviya, Pandit	Sondhi, Shri
Das, Shri Sarangdhar.	Misra, Shri S. P.	Tek Chand, Dr.
Ghule, Shri	Mookerjee, Dr. S. P.	Upadhyay, Shri R. C.
Guha, Shri G. S.	Naik, Shri S. V.	Vaidya, Shri K.
Gupta, Shri M. L.	Ramachar, Shri	Vaidya, Shri V. B.
Jangde, Shri	Sahaya, Shri Syamnandan	Varma, Shri M. L.
		Velayudhan, Shri R.

NOES

Ali, Shri A. H. S.	Jagjivan Ram, Shri	Rao, Shri J. K.
Ansari, Shri	Jain, Shri A. P.	Rao, Shri Shiva
Arya, Shri B. S.	Jnani Ram, Shri	Rao, Shri Thirumala
Azad, Maulana	Kaliyannan, Shri M.	Rathnaswamy, Shri
Balmiki, Shri	Kanaka Saba, Shri	Raut, Shri
Bhagat, Shri B. R.	Keskar, Dr.	Rudrappa, Shri
Bhatt, Shri	Kidwai, Shri	Sanjivayya, Shri
Borooah, Shri	Krishnamachari, Shri T. T.	Santhanam, Shri
Brajeshwar Prasad, Shri	Kunhiraman, Shri	Saprawnga, Shri
Buragohain, Shri	Meeran, Shri	Satish Chandra, Shri
Chaliha, Shri	Menon, Shri Karunakara	Sharma, Pandit Krishna Chandra
Channiah, Shri	Mirza, Shri	Shastri, Shri Harihar Nath
Das, Shri Jagannath	Mishra, Prof. S. N.	Sidhva, Shri
Das, Shri S. N.	Mohiuddin, Saikh	Singh, Shri T. N.
Deogirikar, Shri	Moidu, Moulavi	Sinha, Shri Aniruddha
Deshmukh, Dr.	Naik, Shri M.	Sinha, Shri Satya Narayan
Deshmukh, Shri C. D.	Naziruddin Ahmad, Shri	Sohan Lal, Shri
Dholakia, Shri	Nehru, Shimati Uma	Sonavane, Shri
Diwakar, Shri	Nehru, Shri Jawaharlal	Sri Prakasa, Shri
Dixit, Shrimati	Nurre, Shri	Subramaniam, Dr. V.
Dwivedi, Shri	Obaidullah, Shri	Subramaniam, Shri B.
Faizur Ali, Maulvi	Pande, Dr. C. D.	Swaminadhan, Shrimati Ammu.
Gadgil, Shri	Parmar, Dr.	Tiwari, Shri B. L.
Galib Shri	Pillai, Shri Nadimuthu	Tyagi, Shri
Gopalaswami, Shri	Poonacha, Shri	Vaishya, Shri M. B.
Hazarika, Shri J. N.	Pustake, Shri	Venkataraman, Shri
Hyder Hussain, Shi	Rajagopalachari, Shri	Wajed Ali, Maulvi.
Iyyunni, Shri	Ramaiah, Shri V.	Zakir Hussain, Dr.

The motion was negatived.

Mr. Deputy-Speaker: The question is:

In the amendment moved by Dr. Deshmukh, in part (v) of the first schedule, at the end, add:

"and in the name of the One Supreme Being".

The motion was negatived.

Mr. Deputy-Speaker: The question is:

Before the existing Schedule, insert new Schedule as the First Schedule, and renumber the existing Schedule accordingly:

"THE FIRST SCHEDULE

[See section 6(k)]

(The objects for which the late Rabindranath Tagore founded the Visva-Bharati at Santiniketan.)

(i) to study the mind of Man in its realization of different aspects of truth from diverse points of view,

(ii) to bring into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity,

(iii) to approach the West from the standpoint of such a unity of the life and thought of Asia,

(iv) to seek to realise in a common fellowship of study the meeting of the East and the West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres, and

(v) with such ideals in view to provide at Santiniketan aforesaid a Centre of Culture where research into and study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian and other civilisations, may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realization, in amity, goodfellowship and co-operation between the thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed or caste".

The motion was adopted.

Mr. Deputy-Speaker: The question is:

For part (k) of clause 6, substitute:

"(k) to do all such things as may be necessary, incidental or conducive to the attainment of the objects of the University, in particular the attainment of the objects set out in the First Schedule for which institution known as Visva-Bharati was founded by the late Rabindra Nath Tagore or any of them".

The motion was adopted.

Dr. S. P. Mookerjee: As regards part (c) as it stands it is rather meaningless. I think some change is necessary. I do not know whether the hon. Minister consulted his advisers about it. If you look at this clause you will find that power is given to organise, establish, affiliate, carry on and maintain or dissolve, disaffiliate or give up new branches or associated institutions having objects similar to those of the University. But as I said, obviously associated institutions having similar objects cannot be organised or dissolved. They can only be affiliated or disaffiliated. The two should go separately. We may have it as:

"to organise, establish, affiliate, carry on and maintain or dissolve new branches or affiliate or disaffiliate associated institutions having objects similar to those of the University".

Something on these lines will be appropriate.

Mr. Deputy-Speaker: The point is that you cannot dissolve associated institutions. You cannot only disaffiliate them.

مولانا آزاد : ٹھیک ہے یہ میں منظور کرتا ہوں -

[**Maulana Azad:** Alright, I accept it.]

The Minister of State for Transport and Railways (Shri Santhanam): But there does not seem to be any necessity for a change. Certain verbs here apply to certain institutions and certain other verbs to others.

Mr. Deputy-Speaker: But the earlier portion is constructive, referring to organising, establishing and all that. The latter portion is destructive as it refers to dissolving and disaffiliating. After amendment, this will read something like this:

[Mr. Deputy-Speaker]

"to organise, establish, affiliate, carry on and maintain or dissolve or give up new branches, or disaffiliate associated institutions having objects similar to those of the University".

Shri Santhanam: But certain of the verbs apply to new branches and certain others to the other institutions. There is no confusion even as it is.

مولانا آزاد : مگر اس سے اور بھی صاف ہو جاتا ہے -

[**Maulana Azad:** But it becomes still more clear from it.]

Mr. Deputy-Speaker: The intention is that power should not be given to dissolve an institution which is an independent institution with an independent existence and which has only been affiliated to the University.

Shri Santhanam: This power to dissolve will apply only to the other institutions.

Mr. Deputy-Speaker: If that is the sense of the House I would rather leave the whole thing to the draftsmen to re-draft it in the proper manner.

Hon. Members: That will do.

Mr. Deputy-Speaker: Then, the question is:

"That clause 6, as amended, stand part of the Bill".

The motion was adopted.

Clause 6, as amended, was added to the Bill.

Clause 7- *territorial jurisdiction of the University.*)

Amendment made:

In clause 7, before "Schedule" insert "Second".

—[*Dr. Deshmukh*]

Mr. Deputy-Speaker: The question is:

"That clause 7, as amended, stand part of the Bill".

The motion was adopted.

Clause 7, as amended, was added to the Bill.

Clause 8.—(*University to be open to all races, etc.*).

Amendment made:

In clause 8, omit "Subject to the Ordinances".

—[*Shri Venkataraman*]

Prof. K. T. Shah: I beg to move:

In the first proviso to clause 8, for "authorities of the University" substitute "Karma Samiti".

In the clause as it stands there is ground for considerable confusion. The proviso reads:

"Provided that no benefaction shall hereafter be accepted which in the opinion of the authorities of the University involves conditions or obligations opposed to the spirit and object of this section".

There are several authorities of the University as the subsequent clauses show, such as the Karma Samiti and Siksha Samiti. If you leave it to more than one authority the question of accepting or not any benefaction or endowment to the University, you needlessly give ground for confusion or perhaps even conflict. I would, therefore, make it more definite and leave it only to the Executive Council. The conditions, if any attached to any benefaction or endowment made to the University, will have to be considered in any case by the Executive Council. It would, therefore, be but in the fitness of things that this power should be given to some definite authority and not to all the authorities. If you are obliged to consult all of them, it is not beyond the possibility of imagination that they may disagree among themselves, which means needless confusion. I, therefore, suggest that this power be vested in the Executive Council. If you take it in the right spirit, and even if you consider it to be only formal, it would be better to accept the amendment and thus obviate any confusion.

Mr. Deputy-Speaker: Would it not mean such authorities as may be prescribed by statute and ordinances. It is not every authority but the appropriate authority. What is the idea in restricting it only to the Executive Council?

Prof. K. T. Shah: This is a part of the financial administrative work, and that is the proper body concerned with it.

Mr. Deputy-Speaker: Anyway it is not accepted by the Government.

I shall put it to the House:

The question is:

In the first proviso to clause 8, for "authorities of the University" substitute "Karma Samiti".

The motion was negatived.

Pandit Thakur Das Bhargava: In my amendment No. 56 I want the insertion of the words "and if they are minors, their guardians". The consent of the minors means nothing and it is the consent of the guardian which matters.

Mr. Deputy-Speaker: It always means the consent of the guardian.

The question is:

"That clause 8, as amended, stand part of the Bill".

The motion was adopted.

Clause 8, as amended, was added to the Bill.

Clause 9—(*Teaching at the University.*)

Prof. K. T. Shah: I beg to move:

In clause 9,—

(i) omit "recognised";

(ii) after "teaching" insert "training, or research in";

(iii) omit "at";

(iv) omit "and" occurring after "Statutes"; and

(v) after "Ordinances" insert "or Regulations".

There is some mistake. The word "at" must be substituted by "in". Instead of "at the university" it would be "in the university".

The net effect of these amendments would be that *all* teaching, not only recognised teaching, but *all* teaching in the University shall be conducted.

. . . . .

مولانا آزاد : آپ رکگنائزڈ کو نکالنا چاہتے ہیں - ٹھیک ہے - میں اس کو منظور کرتا ہوں -

[Maulana Azad: You want to omit the word 'recognised', it is quite all right. I accept it.]

Prof. K. T. Shah: And "at" should be changed to "in".

مولانا آزاد : ہاں -

[Maulana Azad: Yes.]

Prof. K. T. Shah: Then I wanted to add the word "Regulations". The words "Statutes and Ordinances" are there already but I want to add "Regulations" also. Usually rules made by the academic council are known as "Regulations" and as teaching comes in the sphere of the academic council and as professors and others will be regulated by ordinances and the general policy by statutes we must have regulations for teaching.

Shri Santhanam: If the hon. Member sees clause 30 such a matter does not appear to come under regulations at all and that is why it has been omitted in this clause. A careful scrutiny of clause 30 will show that regulations have no place here.

Prof. K. T. Shah: Actually "regulation" itself has not been properly defined.

Shri Santhanam: Teaching is done by ordinances. Regulations refer to procedure of committees and such other matters.

Prof. K. T. Shah: All right. I will not press for "Regulations".

Mr. Deputy-Speaker: Evidently they want to earmark particular power to particular authorities, and therefore advisedly the words "Statutes" and "Ordinances" have been used.

Pandit Kunzru (Uttar Pradesh) *rose*—

Mr. Deputy-Speaker: Amendment moved:

In clause 9,—

(i) omit "recognised"; and

(ii) for "at" occurring after "teaching" substitute "in".

I need not place the other parts before the House.

Prof. K. T. Shah: No.

Mr. Deputy-Speaker: Did the hon. Member, Pandit Kunzru want to say something?

Pandit Kunzru: All that I wanted to say was that I did not agree with Prof. Shah and that I agreed entirely with what fell from the lips of my hon. friend, Mr. Santhanam.

Mr. Deputy-Speaker: The question is:

In clause 9,—

(i) omit "recognised"; and

(ii) for "at" occurring after "teaching" substitute "in".

The motion was adopted.

Mr. Deputy-Speaker: The question is:

"That clause 9, as amended, stand part of the Bill".

The motion was adopted.

Clause 9, as amended, was added to the Bill.

The House then adjourned till Half Past Eight of the Clock on Wednesday, the 2nd May, 1951.